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EDUCATION AS ADJUSTMENT

The higher animal is born into the world possessing instincts which determine for the most part the adjustment of his conduct to his environment. He learns but little from his parents or from the other members of his species. The converse of this is true of man. With the exception of the early days of infancy, during which his conduct is wholly controlled by native instincts, his progressive adjustment to environment is largely the result of education.

Owing to the incompleteness of his physical inheritance in reflexes and instincts, the infant remains for a time peculiarly helpless, but through his own experience and through the experience of others he soon begins to modify his instincts and to build up new modes of reaction to his environments. This process of modifying instinct and building upon it new adjustments to environment is education in the widest sense of that term. The term "education," however, is frequently restricted in its meaning to the process of adjusting the child to its environment in so far as it is deliberately controlled by organized educative agencies such as the school, the church and the home; and, indeed, the term is often used in a still more restricted sense to designate the educative process that takes place in the school which is the social agency organized for the express purpose of adjusting each new generation to the environments, institutions and manner of living established by preceding generations. It is usual and convenient to designate the educative process, in so far as it is deliberately controlled by the school, as formal education, and to refer to the process, in so far as it is controlled by all other educative agencies, as informal education.

The complete system of fully developed instincts which the higher animal inherits from his ancestors fixes his adjustments to his environment and renders them so rigid that but little change or modification is possible either through the experience of the individual or through the conscious efforts of man. Animals in domestication and wild animals may, indeed, be trained to new modes of activity within certain narrow limits, but such training is in its nature very different from that resulting from conscious intelligent action such as is usually involved in the educative process, and the modifications seldom, if ever, perpetuate themselves from generation to generation except through human agency. The real modification of the animal's adjustments to his environment is, therefore, rather a race process than an individual process. It is phylogenetic, not ontogenetic, while the training they take on from human agencies is ontogenetic, not phylogenetic. Various species of higher animals when compared with one another in the quality of their adjustments to environment may be said to be more or less plastic, but, as compared with man, even the most plastic of them are extremely rigid.

The limited range of human instincts and the inchoate condition in which they appear render the human infant plastic. This plasticity facilitates modification of existing adjustments and renders new adjustments both possible and necessary. The quality of plasticity, while possessed by all human infants to a degree out of all proportion to that in which it is possessed by any of the higher animals, is not possessed in equal measure by the various races of mankind nor even by different individuals of the same race or family. Moreover, the quality of plasticity varies greatly at different epochs of individual life, and it is capable of being increased or diminished through educative agencies.

The value of plasticity to the individual and to the race is not fixed or unvarying. It is a potentiality rather than an actuality; its value lies wholly in the fact that it renders new and better adjustments possible. But it should not be forgotten that the acquiring of a new

adjustment is a slow and difficult process. When the superiority of the new adjustment is not sufficient to compensate for the delay and the expenditure of energy involved in its acquirement, plasticity has only a negative value. Were the environments to which human life must be adjusted unchangeable, the rigid instinctive adjustments to be found in animal life would be far superior to the plasticity which characterizes the human infant. On the other hand, when the environment is unstable and particularly when the changes in the environment are rapid and deep-seated, rigid adjustments no longer serve the purposes of life, and extinction of the rigid species is the unavoidable result. Under such conditions plasticity becomes the salvation of the race. The value of plasticity therefore depends upon the extent and the rapidity of the changes which take place in the environment. The more rapid and extensive these changes are the more valuable does the quality of plasticity become.

Probably there has been no period in the history of the human race in which the changes in man's environment have been so rapid or so deep-seated as in our own day and hence there never was a time when the quality of plasticity possessed so great a value as it does today. So necessary, in fact, has this quality become that every element in the educative process must be evalued in the first instance by its effect upon this quality. This truth is constantly reiterated in current educational literature. It is thus stated in an epitome of President Hall's educational writings.¹

"There are three ideals which have prevailed, or do now prevail, in educational philosophy. According to the first, education is at its highest an inculcation of the best traditions of the past. It reveres Greece and Rome, and the purpose of education, according to this ideal, is to bring the child into contact with this ancient life, and enable him to absorb its lessons in such a way as to refine his nature, to set him apart from the common herd as a cul-

¹ Partridge, *Genetic Philosophy of Education*, New York, 1912, pp. 101 ff.

tured man. This ideal has been most consistently represented by that most conservative of all educational institutions, the denominational college.

"The second ideal is represented by the tendency of society to make its schools in its own image, and to measure their efficiency by their success in fitting the child for the domestic, political and industrial life of the present time. This ideal of fitting for the present life, for service in existing institutions, though immeasurably better than that of fitting in accordance with a by-gone past, also brings with it a danger of narrowness and provincialism. It tends to select only such knowledge as the adult mind finds useful for its own purposes, and to neglect the knowledge most suited to the child. It leads to utilitarianism, and is illiberal. Those who thus conceive education place the school organization first and subordinate the individual to it. Citizenship looms large in comparison with womanhood and manhood. Its greatest fault is that, with a definite ideal of efficiency in life work constantly held before the youth, it fits too narrowly for practical tasks. It leads to too early and too narrow specialization of interests, to an over-individualized and selfish life, in which the larger conceptions of manhood are lost.

"But there is a third ideal which teaches that the school shall not be made in the image of the past nor of the present, but shall fit man for the next stage of his development. In the present stage of rapid transition and expansion of our race this ideal of the future must be more dominant than ever before, or we shall deteriorate as a nation and fall behind in the race. Our children must be trained not merely to maintain present civilization, but to advance upon it. We must never forget that the present is not a finality. And, knowing the spirit of the age, we must quite as often oppose it as serve it. Education must always see that no good of the past be lost, but on the other hand it must infuse into youth a deep discontent with things as they are, and it must give ideals leading to the next step in human evolution. That is, education must always fit youth to live in the future, not in the present nor in the past."

The realization of each of these three ideals demands the quality of plasticity in the pupil, but the third aim alone makes the development of the quality of plasticity its direct and immediate object. Whatever may have been advisable in the past under social and economic conditions which were more or less stable, it is evidently no longer wise to rest contented with native plasticity. We must, by every legitimate means in our power, seek to develop this quality of plasticity to the highest possible degree to the end that pupils leaving our school may be able to deal efficiently with the new and rapidly changing social and economic conditions under which they must live.

Plasticity, as we have thus far considered it, is a passive quality. It is the capacity of the individual to take on modifications to his existing modes of activity and to establish entirely new modes of activity to meet new and changed conditions. But adjustment as the end and aim of education means very much more than this. It means the power to change and dominate environment quite as much as the power to dominate and change the individual. Indeed, plasticity as a vital power should include this positive faculty, this ability to change environment in many ways so as to make it meet the needs of self. Adjustment means changes both in the individual and in his environment, and education, to be efficient under present conditions, must develop in each individual this two-fold power.

Adjustment implies a process of fitting things to each other so that they may work harmoniously towards the attaining of their several aims, thus preventing the thwarting of their several aims through mutual opposition. Static, unchangeable bodies can never adjust themselves to each other or to anything else. Now when we speak of an individual adjusting himself to his environments our language suggests that the environments are fixed and unchangeable, and that the individual must conform his actions to these changeless things as if the world could not be altered and that he must do all the altering on his own part. If this implication were true

"man would be compelled to eat the food that nature in her wild state produced for him. He would have to find shelter in the caves and dens which he found ready to hand, or seek a temperature where the winds and weather would be tempered to him in his nakedness."¹

The facts in the case show the contrary of these suppositions to be true. Civilized man, at least, is satisfied with nothing as he finds it. In whatever environment he is placed he at once sets to work to modify it so that it may more adequately meet his needs. In fact, he never permits nature in her relationship to him to work out her own unmodified designs, for his highest good is not secured through her unaided efforts; his aesthetic need is not satisfied by nature's product. He is forever reconstructing and remaking his environments whether physical, aesthetical, social or intellectual. None of these things are "static in his hands or unmodifiable or permanent in their original forms. His spiritual and physical needs, not the environments, are the really permanent things in the adjusting process. Adjustment, then, does not mean that the individual fits himself into the world so much as that he makes the world fit him."²

However much we may emphasize one or the other of these factors in the process of adjusting man to his environment, the fact remains that it is the business of education to help the child so to modify himself and so to modify his environment that the one may be properly adjusted to the other. It is the business of education so to strengthen the will, so to clarify the intelligence and so to preserve the plasticity of the individual, that he may conquer his environment and permanently conquer himself.

The only surprising thing about this educational doctrine is that so many educators of our time seem to regard it as a new thought, whereas it is the very central thought of Christianity. Never in the history of the human race has there been a better illustration of this two-fold conquest than was given to us by Jesus Christ and by

¹Cf. O'Shea, *Education as Adjustment*, New York, 1905, p. 99 ff.

²Loc. cit.

His followers. Who so well as they knew how to conquer self and the world in which they lived and bend it to their purposes? The Church taught the wild nomadic tribes the arts of peace by which they subdued the primeval forest and built up the institutions of Christian civilization. She taught the degenerate pagan to conquer his passions and to use the rich cultural treasures which he inherited from Greece and Rome in the work of reconstructing society. She led man in his conquest of physical nature, in his conquest of the seas and in his discovery of unknown worlds. She furnished him with the ideals and with the inspiration which found expression in the fine arts, in sculpture, in painting, in architecture and music in poetry and *belles lettres*. Nor did she content herself with guiding man in his conquests of an external world. She taught him the art of so modifying and refining his own nature that the result was a St. Benedict, a St. Francis, a Bayard.

It is true that evangelical Christianity seems to have forgotten the Church's steady progress in the conquest of the world and in the conquest of human nature, and would lead its votaries back to the unchanged and undeveloped conditions of Gospel days. The Catholic Church, however, whether threatened from without or shaken by storms and convulsions from within, never forgot the Master's command to go forward into the newness of life. She never forgot her divine mission to grow and develop as the mustard seed, meeting each new condition with new adjustment, both by modifying the modes of her own reactions and by modifying man in his social and economic life. The denominational college may, as President Hall says, seek to confine the present within the limits of the past, but in so doing it is neither true to the example of the Church nor to the command of Jesus Christ Who bade His followers "Follow Me and let the dead bury their dead." Jesus frequently warned His followers against rigidity and against the danger that lurked in obedience to the unchanging forms of their local customs. The Jews of His day could not understand His demand for change and modification in what

seemed to them to be fixed and rigid because of its divine origin, nor could they understand the message to His apostles "I have yet many things to say to you: but you cannot bear them now. But when He, the Spirit of truth, is come, He will teach you all things . . . and the things that are to come He shall show you."⁴ But the apostles and their successors inherited the Master's spirit and made His command their rule of life.

St. Paul, writing to the Corinthians, reminds them that "the letter killeth, but the Spirit quickeneth." And the Church today, as in all her history, stands forth the best existing embodiment of plasticity. She manifests, as no other society ever manifested, the power of adjustment to changing environment. Hers is not, and never has been, a weak yielding to environmental forces. She still retains the divine secret of adjusting herself to environment and adjusting her environment to self so that she may continue to live in all climes, under all forms of government, and minister to all mankind. She is not passive, nor rigid, nor local, and the educator who would understand the inmost meaning of the quality of plasticity as the crowning glory of life cannot do better than to study it as it exists in the Church. There he will learn the meaning of adjustment as a conquest of self and a conquest of environment such as will lead to the fulness of life both here and hereafter.

When Herbert Spencer defined life as the continued adjustment of internal to external relations he put into new phrase a thought expressed by Aristotle more than two thousand years ago. Whether or not this be regarded as an adequate definition of life, it certainly expresses one of life's most characteristic features. It is only another way of saying that if any species of living being is to continue to exist its members must escape the destructive forces in their environment, and they must find food upon which to exist, to grow and to reproduce themselves. Now these primary vital functions can continue to be performed only on condition that the creatures obey the laws that govern the world in which they live, a thought which might be expressed equally well by saying that the continued

⁴ John XVI, 13.

existence of a species demands the adequate adjustment of its members to the environment in which they live.

The history of life upon the earth shows us that whenever the environment has remained unchanged for a long period of time the forms of life that dwell in it gradually become adjusted to it. Variations in the direction of more advantageous adjustment are preserved while all other variations are eliminated, until in the course of time a practically perfect adjustment is reached. This adjusted form is then transmitted to each subsequent generation. Sameness of type in structure and function is thus secured and the species is rendered rigid. Thus the environment of the globigerina in the deep sea is practically the same today as it was in the ancient chalk seas, and the structure and habits of the globigerina have remained practically unchanged throughout all this period of geological time.*

Whenever serious environmental changes occur, all species of beings that are unable to change in structure or in function or in both, so as to meet the demands of the changed environment, must cease to exist. The geological record reveals the fact that nature has pronounced the death sentence upon innumerable forms of life which have failed to adjust themselves to a changing environment. Rigid species are produced in a long continued changeless environment, and they can exist nowhere else. When such an environment finally undergoes any marked change, the rigid species which had inhabited it become extinct. On the other hand, a slowly changing environment, by continually modifying its standard of selection, tends to produce plastic forms. The plasticity thus revealed, however, is a characteristic of the race rather than of the individual, and the adjustment is consequently a slow process, and when the environment changes rapidly the tendency to extinction in all the forms which inhabit it is pronounced. This statement holds true whether we accept the theory of natural selection, the theory of Mendel, or any other theory which may find favor in the biological world. The emphasis will change

* Cf. Huxley, *Dis. Biol. Geol.*, New York, N. Y., 1894, 1 ff.

according as our theories change, but the fundamental fact remains unaltered that rigid species inhabit unchanging environments and plastic species dwell in changing environments.

It should be further noted that the relation between plasticity and the character of the environment applies not only to the structure of animals but to their mode of action. The conduct of the individual animal is governed almost wholly by a body of organized instincts and reflexes which it inherits from its ancestors. This circumstance renders education both unnecessary and impossible to the mere animal. It is true that the conduct of many of the higher animals is susceptible of modification within very narrow limits through experience and through imitation, but except in cases of training under domestication such changes are comparatively insignificant.

"The continued adjustment of internal to external relations" does not express the sum total of the adjustments which exist between living beings and their environment. Life in all its forms acts upon its environment and is modified by it. Vegetation modifies the climate; where it is abundant it increases the precipitation and prevents rapid evaporation; and a prolific animal species reduces the quantity of food in the environment and frequently alters the conditions of its attainment. The beaver builds its dam to facilitate the capture of food; the muskrat builds its house to secure a modified climate in which to live; but it should be observed that the intelligence governing these various modifications of environment is not the intelligence of the individual but the intelligence of the Creator, which thus finds expression in the organized instincts of the species to which the animals in question belong.

It is true, however, that the lower forms of life possess very little power of modifying their environment, and in consequence the adjustment of the living being to its environment in all the forms of life below man is chiefly a process of change in the living being. But in man these conditions are reversed; adjustment in his case is largely concerned with modifying environmental conditions, and

a large and important part of the work of education consists precisely in equipping each individual with such a knowledge of nature and her laws as will enable him to conquer her and to subjugate her forces to his will. It should be further observed that while plasticity in the forms of life below man is chiefly a race characteristic, in man it is chiefly a quality of the individual. In spite of the long history of civilization, each individual human being still comes into the world with an extremely limited power of conquering his environment, and were it not for the social inheritance which he as an individual acquires through educational agencies he would be more helpless in the all-important work of adjusting himself to his environment than many of the higher animals.

In spite of the importance to man of learning how to modify his environment it would be a grave error to assume that the business of education consists wholly in this. "Is not the life more than the meat and the body more than the raiment?" It is much to be able to conquer environment, but it is a much greater privilege to be able to conquer oneself. The growth of intelligence, the strength of muscle and the persistence of will power required to conquer environment have a value in themselves which is much higher than the value which they possess as means of modifying an outer world. Nor does education concern itself alone with the development of these powers. It must aim at bringing about a multitude of subtle internal changes in feeling and emotion, in volition and insight, which are not immediately related to an outer world. The business of education is indeed to equip man for an outer conquest, but it has a still higher mission to transform the inner man and bring him into conformity with the ideal of perfect manhood revealed to us by Jesus Christ. Christian education at least should be conscious of its redeeming mission. It must never forget that its chief business is to transform a child of the flesh into a child of God.

Individual plasticity and its correlative, education, are characteristic of man. To these qualities he is indebted in large measure for his superior power of adjusting him-

self to a rapidly changing environment and for his power of adjusting his environment to his own needs.

As in the case of the young of other animals, the human infant inherits a body of organized reflexes which govern his vegetative functions, but the more complex reflexes and instincts by means of which the young animal secures adjustment to his environment are in the case of the human infant largely atrophied. A set of suitable adjustments of the individual to his environment must be built up in each single member of the human family. The building up and perfecting of the adjustments as well as the imparting to muscle, to will and to intelligence the power to modify environments in suitable ways is included in the work of education.

Plasticity as the mere absence of adjustment is in itself not an advantage to the individual or to the race. The individual is, in fact, rendered helpless in the absence of adjustments. It is the absence of such adjustments that renders the human infant unable to walk at birth, and for a considerable time thereafter to procure his own food, or to preserve his own life. The advantage of plasticity lies in the fact that it renders it possible through education to build up in the individual a set of habits or of acquired adjustments to present environmental conditions instead of instincts, which merely perpetuate inherited adjustments to the environmental conditions of the past. Now if education did nothing more than to reinstate in each individual the adjustments of his ancestors, plasticity would be a serious handicap and instinct would be superior to education, both because of its greater economy and because of the greater perfection in which it transmits the ancestral adjustments.

From considerations such as those here set forth it follows that if the ideal of the denominational college is, as President Hall asserts, "to bring the child into contact with this ancient life and enable him to absorb its lessons in such a way as to refine his nature, to set him apart from the common herd"—if it is to do this and only this, then the denominational college is neither true to the Christian ideal of education nor can it meet the demands of modern times.

Chinese education does, in fact, furnish an excellent illustration of the failure to comprehend the meaning and advantages of individual plasticity, and it furnishes at the same time abundant evidence of the arrested development that must always result from the failure of education to take advantage of the opportunities which individual plasticity offers to bring about those new and appropriate adjustments which are called for by new situations and changed environments.

The Chinese concept of education is revealed in the initial sentence of one of the Confucian texts. The purpose of Chinese education is to train each individual in the path of duty wherein is most minutely prescribed every detail of life's occupations and relationships, and these have not changed for centuries:

"1. The sovereign king orders the chief minister to send down his (lessons of) virtue to the millions of the people.

"2. Sons, in serving their parents on the first crowing of the cock, should all wash their hands, and rinse their mouths, comb their hair, draw over it the covering of silk, fix this with the hairpin, bind the hair at the root with the fillet, brush the dust from that which is left free, and then put on their caps leaving the ends of the strings hanging down. They should then put on their squarely made black jackets, kneecovers, and girdles, fixing in the last their tablet. From the left and right of the girdle they should hang their articles of use; on the left side, the duster and handkerchief, the knife and whetstone, the small spike and metal speculum for getting fire from the sun; on the right the archer's thimble for the thumb and armlet, the tube for writing instruments, the knife-case, the large spike, and the borer for getting fire from wood. They should put on their leggings and adjust their shoestrings.

"3. (Sons') wives should serve their parents-in-law as they serve their own. At the first crowing of the cock, they should wash their hands, and rinse their mouths, comb their hair, draw over it the covering of silk, fix this with the hairpin, and tie the hair with the fillet. They should then put on the jacket and over it the sash. On

the left hand they should hang the duster and the handkerchief, the knife and the whetstone, the small spike, and the metal speculum to get fire with; and on the right the needle case, thread, and floss, all bestowed in the satchel, the great spike, and the borer to get fire from wood. They will also fasten on their necklaces and adjust their shoestrings."⁶

All the advantages which human nature offers through individual plasticity are here set aside because of undue reverence for the past. Chinese education has preserved for nearly three thousand years a petrified civilization. It would have been an advantage to the Chinese had their conduct in all the details of their life been regulated by instinct as it is in the case of the bear or of the wild pigeon.

Education among the Chinese, during all of the long period which has elapsed since Confucius, has attempted nothing higher than that which is accomplished in the higher animal by instinct, viz., the transmission to the offspring of each generation the ancestral modes of activity in unchanged form, and it is very seldom indeed that ancestral forms of conduct can be as faithfully transmitted through education, which is necessarily largely external in its operation, as through instinct, which is bound up with the physical organization of each individual.

In so far as any educational institution, be it a denominational college or State school, approximates the Chinese ideal, in that same measure does it sacrifice the advantage of individual plasticity, which is, in so many respects, the greatest gift which nature has bestowed on man.

It is the business of education to seek to conserve all that is good in the past, but it lies no less within its scope to meet the new conditions and the new environments with new adjustments. "Therefore everyone instructed in the Kingdom of Heaven is like a man that is a householder who bringeth forth out of his treasure new things and old."⁷

There are sins against plasticity, deeper than those

⁶ Muller, *Sacred Books of the East*, v. 37, p. 449.

⁷ Matt. XIII, 52.

committed by the Chinese. There are educators in our midst today who, speaking in the name of science without scientific justification, would turn our children back to the ideals of the Pleistocene man for the models on which to form their growing minds; and even were these educators to hasten the child forward over the long stretches of time that have supervened, it may be questioned whether their speed in this march would enable them to reach even the Confucian ideal before the end of the plastic period of childhood had been reached.

While it is true that individual plasticity facilitates development and renders it possible for the race to make more progress in one generation than it could have accomplished during long ages through heredity and race plasticity, while it is true that individual plasticity renders education both possible and necessary, nevertheless it must not be forgotten that education as it proceeds necessarily limits individual plasticity by building up habits similar in nature and function to instincts, constituting, as they do, more or less permanent adjustments of the individual to his environment. With the progressive formation of habits which are absolutely indispensable to effective living, there must always be a corresponding diminution of individual plasticity.

In spite of the many resemblances which exist between habits and instincts, as fixed modes of activity they differ in at least three important respects: (1) Habits should be adjustments to present conditions, whereas instincts perpetuate adjustments to past conditions which no longer exist. (2) Habits are acquired in the life of each individual through individual effort, whereas instincts come up out of the past and are inherited ready made. (3) Habits are not deeply rooted and they are consequently subject to facile modification, whereas instincts lie close to the heart of life and strongly resist alterations of any sort. They do, in fact, chain the present to the remote past.

The plastic period of the individual is a period of mental development and it is confined to the morning of life. It is the seed time which determines, in a measure, the

fruitage of adult life. The longer the period of plasticity the more the individual may profit by education, and where education is absent, as among savage peoples, the period of plasticity is shortened. As civilization has developed and become more complex, as its products have become more numerous and more varied, so has the period of individual plasticity been extended until now, in the case of the more favored individuals at least, the period of individual plasticity has been extended over some thirty years of individual life. Plasticity is greatest during childhood and it gradually disappears as adolescence ripens into maturity. The length of the plastic period varies not only between the savage and the civilized man, but even between individuals living in the same civilized community. The plastic period is comparatively short in those individuals who are denied educational advantages and who at an early age are left to their own devices. Such individuals exhibit a shortened plastic period while they also fail to reach the higher plane of civilized life. From this it may be seen that education not only presupposes plasticity, but that it tends to increase it and to prolong it, and it may be further concluded from the evidence at hand that the effect of education, as measured by the increase and prolongation of plasticity, depends upon the ideals embodied in the educational method in question.

THOMAS EDWARD SHIELDS.

A NEW SCHOOL FOR OUR TEACHERS¹

Gibbons Hall at the Catholic University is as fine a piece of Tudor-Gothic architecture as one would see in a summer's day, and it seems this is to be the prevailing note in the scheme of buildings that are rapidly rising around the edge of the campus facing the massive pile of McMahon Hall where students and lecturers most do congregate. But the hour we like it best is in the summer evenings, when the Sisters are out for their recreation stroll, and the lights begin to flicker in its diamond-leaded panes, and the big stained glass portal throws out a soft blaze of color and the evening settles down serenely on its gray turrets. It is a beautiful promise of what we all hope may be a fairer future. The Dining Hall, or Graduates' Hall, more properly speaking, and the Chemistry Hall follow out the same artistic scheme, Albert Hall is to be removed and replaced eventually by the completion of other buildings of the same architectural type.

It was a Sunday morning that we walked into the quadrangle, silent and deserted, and began to look around for the trim little chatelaine of the place, Mrs. Ford, who, they say, missed her girlhood's vocation, to be set down in widowhood by a special Providence in the Catholic University. We have heard of her motherliness to the University boys during the winter, doubtless no exaggerated story, but we know at first hand what she is to the Sisters' Summer School, when she stands on the steps at mealtime in her fresh white frock, and smilingly rings a bell as big as herself to call the weary, hungry Sisters to their dinner. Mrs. Ford, Rev. Father McVey and Rev. Father Tierney are familiar figures in the domestic aspect of the place. Who so kind as Father McVey for every business emergency, while Mrs. Ford is ever ready with good advice and cheery help in case of illness, at the same time that her nod controls the fifty colored servants of the institution.

¹This article appeared in the San Francisco *Monitor* shortly after the close of the summer session of the Sisters College, August, 1915. We believe it will prove interesting reading for the 600 pupils of last summer's session as well as for all those who hope to attend the summer session in 1916, and we think the article is well worth reading by everyone interested in the noble work being done for Catholic Education by our teaching Sisterhoods.—THE EDITOR.

Perhaps the best point of view for the first glimpse of the two hundred and ninety-four Sisters of the Summer School is in the handsome dining-room where they are seated, eight at a table, enjoying the relaxation of congenial company and are served excellent meals in very good style. Every sort of costume seems to be there, blue habits, brown habits, black habits and white, and every possible shape of guimpe and bandeau and cap. No milliner's array was ever quite so varied, so astonishing, and certainly none so modest. Each year the general relationship among the Sisters seems to be more cordial. Here names mean very little to us. We know everybody by face alone. Sometimes we study for hours with Sisters whose names we scarcely remember. Next year they greet us as long-lost friends and we are so glad to see them. When one day we took courage to pipe up at lecture with a question, startled indeed at the sound of our own voice, a group of Sisters waited for us outside the door with an ovation. "Oh, thank you so much for asking that question! We were all so anxious to know it." No messenger service having yet been provided by the authorities, it was not long before a general self-constituted commission seemed to be established, and we would hear an unfamiliar feminine voice calling along the third floor corridor of Gibbons Hall: "Are there any Franciscans up here?" "Yes!" from several voices under the student lamps in various rooms. "You'll find them five doors below." "There's a special delivery for them; I thought I'd bring it up." "Oh, thank you, thank you, Sister, etc." Then the voices, dwindling, die into the distance.

One evening we met at the gate an aged little Sister of St. Joseph, all the way from Florida. She had just completed her forty-fifth year of teaching, so she said, but what she did not tell so widely was that out of the forty-five there had been fourteen during which she had never for a moment been without a pain in her poor little head. "I have just written home," she told us; "and I told them 'I have never seen such piety and such courtesy.'" Her remark truthfully characterized the Summer School. We had about sixteen secular women among us, mostly teachers. One little woman fell ill and had to go home before the session was over. It was a good thing she went,

for if she had not died from her own symptoms she probably would have died from company and kindness: it seemed everybody was taking care of her. There never was a more honest place in all the world than the Sisters' Summer School at Washington; honest even about books and umbrellas, and that is honesty indeed; so it was with rueful faces we found this year that iron gates had been set up at the library door, and that there were whispered witty excuses about the habit covering a multitude of books. No, no, indeed, not to us the blame. You could lay your umbrella down on any bench or corner, you could leave your books under any tree, and twenty-four hours later there they were just as you had left them. Moreover, on the Bulletin Board were tacked all sorts of small articles, rosaries, pencils, gloves and other valuables, that had gone astray and were clamorously appealing for their owners. No one would have them.

At early dawn the prayers began. You could perform your exercises to suit yourself and no one paid any attention to you. Some went down in small companies and groups to fulfill their Rule devotions in the chapel. Some went out into the campus—frail-looking city Sisters—and walked in the fresh morning air, where green trees were all about, and the charming birds of Brookland were blithe at their singing. Others still crossed the street to the chapel in the stately Dominican House of Studies, whose doors stood always wide for the Sisters, the white-robed monks moving about ready at any hour of the day to minister so kindly to our needs, and the gracious Prior, Very Reverend Michael Waldron, lending himself untiringly to the spiritual hospitalities of the place. It was there we could go when we were tired, or a bit discouraged in the hard work of the hot day, and the angels know what the peace of that beautiful chapel brought us. The angels know, too, the crowning peace of the evening Benediction when the air stood hushed with the worship of our many hearts all beating in one great impulse of love and sacrifice. At the Dominicans' there were two Masses every morning and a stream of Communions—and a Mass and many, many Communions in the chapel over at Gibbons Hall. It did not seem to enter anybody's head to talk before breakfast. If we went

outdoors we passed silently the silent figures of those who had shared our study lamp or our evening merriment the night before. In the early morning everybody was intent upon God.

At breakfast we became alive to the work of the day, and at a quarter to eight the long stream of sober-garbed figures, alert with life and good spirits, and quaintly armed with book-satchels and umbrellas, wended its way up to McMahon Hall for the five steady hours of Lecture. Somebody remarked that the distance was a quarter of a mile—but three miles and a half on a hot day. Most days in Washington we found were hot. In after years, when we are old and shall have subsided into our obscure corner of the community room of an evening with our knitting, we will look over our glasses and tell the glib young Doctors of Philosophy around us how “in our day” that was an old red brick wall, blazing hot, without any shade trees, and how we gloried in toiling up it on a scorching day to hear Doctor Pace or Doctor Shields or Doctor Turner or Doctor McCormick, and how cheap we thought it at the price, and how a young Sister had a heat stroke in the chapel that very night and still it did not daunt us!

The mail is delivered at McMahon at eight and ten a. m. in a delightfully naïve fashion. At first we felt timid about elbowing into the crowd, to peep over somebody's shoulder for our own name on the piles of letters, but gradually we got into the family spirit. Some Sister would meet us half way up the campus with “Aren't you Sister So-and-so? Well, there's a letter up there for you marked, 'Deliver at the earliest possible convenience.' Have you seen it?”

At eight a. m. the gong clangs out and woe betide the late-comer. This is the hour of the Fountain Pen. The lecture system prevails. There is great scribbling and scrawling of notes. Any timid Sister who might previously have feared she would betray her ignorance in the company of such learned heads soon finds she can fairly luxuriate in her ignorance and scribble away with the liveliest. To be sure, after six weeks the examination is likely to betray her, but meantime she has had every chance to learn, and the spirit of ready helpfulness and simplicity among the Sisters of her class will be to her fresh surprise and stimulus. One day we passed a shady

nook where six Sisters of entirely different Orders were seated three on a bench, knees to knees, merrily studying aloud together their Science lesson for the examination. Indeed, no one can tell the B. A.'s and M. A.'s from the uninitiated. Last year we were associated for some weeks with a delightful unassuming woman who wore the habit of some rare Order before we found out that she had degrees from the University of London besides several places in Canada and the United States; one Sister said she was hoping for an R. I. P.; and on the Fourth of July a very large, imposing looking Sister was solemnly invested without the aid of the Professors with the insignia of the Doctorate of Music, the same being a cocked hat made of manilla paper, craftily combining patriotism and mirth with the prevailing spirit of intellectual aspiration.

Of course Mathematics, Science and the Languages are conducted at the University in the usual catechetical fashion or with long hours of laboratory work and short weekly tests. The authorities limit to four the number of courses in which a Sister is permitted to obtain credits, but even so, the afternoon and evening hours till ten o'clock are all too short to cover the amount of study required. Indeed, the emulation is almost too contagious. We soon felt as though everybody around us was accomplishing far more than we, and it was hard to resist the sweep of the impulse. One must learn to be sensible and not to undertake too much, and to secure for oneself the needed hours of rest, which can very well be done, as the rooms are comfortable and you can have as much privacy as you wish.

One of the great advantages of the Summer School is that you are aloof from the usual distractions and detentions of home-occupations and your entire time is divided between prayer and study. It is wise to have pretty well mapped out in mind beforehand the course and the amount of work it is desired to accomplish, otherwise the student wastes much time in getting her bearings. A little anxious-faced Sister was once seen wandering around disconsolately for some days looking for advice from the Board—which, however, never turned up. "I can't find any Board but the Bulletin Board," she complained. Another difficulty which it is to be hoped will some

day be surmounted is the general haziness about the books needed for the summer work. You do not know until you get there what books will help you, and then you waste both time and money securing them.

As yet the professors find it necessary to encourage to the utmost the rare attempts at class discussion. It will take a long time for the Sisters to get accustomed to the sound of their own voices in the lecture room, although there is the kindest approval from all sides. The only really successful attempt at discussion takes place in the group outside, at noon or evening, gathered about Doctor McCarthy, the brilliant lecturer who holds the Knights of Columbus' Chair and whose lectures on American Constitutional and Political History have aroused the greatest enthusiasm among the teaching Sisters. Somebody meets Doctor McCarthy out on the brick walk and asks him where she can find an account of the powers of the English House of Lords, and in a thrice there are half a dozen Sisters enjoying a discourse more interesting, if possible, and more unselfishly unwearied than that of his lecture hour itself. To hear Doctor O'Connor interpret Homer, to hear him read the majestic lines, even to catch the fragments of Greek life and thought with which he interpolates his Greek Grammar lessons, is a special sort of education in itself. And so it might be said of Doctor Hemelt in the English, of Reverend Doctor Fox in the Logic, and, in fact, of all the splendid men of the University, who labor along so devotedly during these hot weeks for the success of the Sisters' work. It is really pathetic to see, and magnificent in its way—this Summer School at Washington; these women, many of them pale-faced from the year's work in parochial class-rooms, toiling away at their books during the vacation time of rest, all too brief indeed, that the great cause of Catholic education may be furthered to the utmost of their frail power, that past standards may be raised, and that the Catholic people of our land, loyal to our Sisters for generations, may be given the very best in soul and intellect. The battle of right living is to the strong, and this is the training school.

One course what excited notable interest this summer was the practical exposition of Doctor Shields' Primary Methods

by Sister Carmencita, an Ursuline of Cleveland, Ohio. About a dozen little children were gathered in from Brookland, little ones who had never been to school, and in one afternoon-hour daily for the six weeks of the summer session, Sister Carmencita taught them in presence of a large class of Sisters and often indeed in the presence of the professors of the University themselves. It was astonishing to see what results could be obtained in so short a time. Everybody was interested in this experiment. Mrs. Justine Ward came over from New York to be present. It was she who, with Reverend Father Young, S. J., had recently issued the original Primary Music Course, to correlate with Doctor Shields' First Book. Miss Maladey, Supervisor of Singing in the Pittsburgh Public Schools, conducted the musical training of the children in conjunction with Sister Carmencita's work, and held large classes in the Sisters School for the purpose of teaching this same Primary Music Course. Sister Carmencita's class-room was a center of interest, and, in fact, when it had been thoroughly noised abroad as to just what was being done, the little Sister's friends had to form a sort of bodyguard around her, for at all hours the primary teachers from all over the country were hovering around her like bees looking for just the special honey they were after! The Shields Method has been adopted throughout the Cleveland Diocese under the direction of Reverend W. A. Kane, the energetic Superintendent of Parish Schools.

Another of the advantages of which we are always more or less conscious at the Summer School is the feeling of security. In the first place, there is a Catholic atmosphere constantly around us. One cannot help realizing the soundness and stability of the teachers, and it is such a comfort after our perpetual clash with doubt and irreligion in the field of American Education. When the professor says, "This is false; this is not true," we know exactly what we have and can rest satisfied. One feels that the teachers and the taught are all part of one solid, substantial system which rests on a basis of truth far deeper than the foundations of the University. Then, too, under our roof is the Blessed Sacrament; high in the corner room in that building over yonder the Sisters of the Perpetual Adoration have a tiny chapel which has been so adapted that

each of them may spend her Hour of Watching undisturbed while the others are busy at lecture or study. Next door to us is the Paulist Mission House, where we are sometimes admitted for Benediction. Across the street is the Dominican chapel. High on the hill behind Divinity Hall is Holy Cross College and beyond it the Marists, where lives our eminent psychologist, Reverend Doctor Dubray—and indeed it was to him we owed one of the very finest of our Sunday evening sermons this year. Then you can have a seven-minutes' ride on the car to the beautiful Franciscan Monastery Church, which makes you think you are in Europe, for the altar stands out under a great canopy at the cross section like St. Peter's, and the monks sing from a distant gallery overhead like the Spanish chapel in Paris, while from all four ends of the church you can see the elevated figure of the priest at the Great Sacrifice. Twelve minutes down Capitol Avenue brings you easily to the Jesuits', where you find Masses at convenient hours and every courtesy, and thus you find religion on all sides of you at the Summer School. One of the Sisters happened in at Trinity College and was invited to Benediction. Coming home she found herself in time for Benediction in our own chapel at the University. After supper she went across the street with the rest of us to Benediction at the Dominicans'—and then she sat down and wrote home that she believed she would Major in Benedictions!

On Saturdays and Sundays Reverend Father McVey arranged the morning devotions so as to give the Sisters a needed rest; and on Saturdays they went out in small parties to see the Capitol, the Congressional Library, the State Buildings, and National Museums, and such other points of interest as are of educational value. This year a party went one morning by special privilege to the Corcoran Art Gallery under tutelage of Mr. Frederick Murphy, the Art Instructor at the University, who is likewise the gifted architect of Gibbons Hall. Some of us went over to visit the brave little buildings of the Sisters College, about a mile from the University. We found two very pretty cottages provided with every modern convenience, and a temporary frame structure combining dining-hall, lecture rooms and chapel all in one, and, best of all, the

foundations for the new building now in course of erection, which is immediately to complete accommodations for sixty resident Sisters. At present the Sisters are required to take their meals at the common dining-hall. The site of the Sisters' College is full of possibilities for comfort, retirement and beauty. In their winter's work they are quite removed from the University and they are gradually accumulating an equipment entirely their own.

Rev. Doctor Shields gave us several important talks this year on various problems that confront the Sisters' College and the Affiliated Schools. But the crowning event of the Summer School this year was the gracious little visit paid us by His Eminence the venerable Cardinal Gibbons, who came over from Baltimore one very hot noon and gathered us all into the Assembly Hall to give us his kind encouragement and blessing. Rev. Doctor Pace presented him to us with the dignified simplicity so natural to him, and the Cardinal addressed us a few words—the eve it was of his eighty-first birthday—and then we went one by one to kneel and kiss his ring and feel the personal hand-clasp of a man whose lifework inspires and consoles us and in whose true spiritual eminence all our country is blest.

AN URSULINE OF BROWN COUNTY, OHIO.

AENEAS SYLVIUS, RENAISSANCE POPE AND EDUCATOR

Rome of the Renaissance was never more exultant than on the day Aeneas Sylvius, Cardinal of Sienna, was elected Pope. The festivities continued into the night, when bonfires were kindled, and the city towers illuminated. "Old people declared that they had never seen such an outburst of rejoicing in Rome." So it was also in Sienna and in Corsignano, the Pope's birthplace, and, in fact, throughout Italy, Venice and Florence alone excepted. The Imperial Court also rejoiced, and with special reason, for the Emperor's former secretary and intimate friend now occupied the supreme chair of Christendom.

Aeneas Sylvius Piccolomini, Pope Pius II (1458-64), had been throughout his public career a humanist. As a youth in the University of Sienna he had fervently responded to the new spirit then swaying all Italy. In spite of the fact that Sienna was not among the foremost Italian cities in the Revival, he became infatuated with the ancient classics. His first literary efforts betrayed this: they breathed a devotion to the ancient Latin poets possible only to an enthusiastic follower of the Renaissance. The two years spent under Filelfo, then lecturing on Greek at Florence, confirmed his early tendencies, and extended his field of study to include the older classic tongue, then also undergoing a revival. His training was, so to speak, completed when, through Filelfo, he made the acquaintance of such leading figures in the literary movement as Aurispa and Guarino.

Although Aeneas had, in accordance with his father's wishes, prepared for a career in law, like so many of the humanists, he chose a field which appealed more to his literary and forensic tastes. He entered public life at the age of twenty-six, holding a typically humanistic position, that of secretary to Cardinal Capranica at the Council of Basle. Unfortunately for Aeneas this position arraigned him on the side of those who opposed the election of Pope Eugenius IV. At the Council he left the service of this prelate to accept similar offices consecutively in the suites of the Bishops of Freising and Novara.

In 1485, after a sojourn in Florence with the latter bishop, he returned to Basle as the secretary of Cardinal Albergati, the Legate of Eugenius IV. These various offices brought him the widest diplomatic experience. He was sent on important missions to Germany, where he was later to become so well known, France, and as far as Scotland. It was, however, at the Council of Basle that his ability first won wide recognition, and his fame was established among churchmen and statesmen as a diplomat, orator and writer. During the many years he was identified with it he held the most important literary offices in the gift of the Council.

Aeneas sided with the French party after the dissolution of the Council by Eugenius, and believing the General Council superior to the Pope, a doctrine which he afterward thoroughly repudiated, he remained in Basle. There is no doubt but that he promoted the election of the anti-pope Felix V, who rewarded him with appointment as Apostolic Notary and afterward Secretary. Incidentally, it was when his party sought recognition of their choice of pope by the Emperor that the greatest literary distinction of his career came to Aeneas. He was one of the representatives of the Council chosen to present the case to Frederick. The Emperor took the occasion of Aeneas' presence to do public honor to his learning, literary power and distinguished reputation. In the presence of the Court, and with all the solemnity of the old Roman emperors, he crowned Aeneas Poet Laureate.

It was no surprise, consequently, when in November of that same year (1442), the poet accepted the office of Imperial Secretary. With this he abandoned the cause of Felix V, and, like the Emperor, assumed a neutral attitude. For some time afterward his interests centered more in literary than in diplomatic pursuits. Although Aeneas was a sort of apostle of the literary Renaissance, his efforts in its behalf were not eminently successful at the northern court. He missed there the cultural and literary associations of his former environment, of those intimate and kindred spirits who made up the "Academy of Basle." In the North, however, he came to regard more favorably the cause of Eugenius IV, and within three years had accepted him as the lawful Pope. A diplomatic errand in 1445 offered the occasion of his formal submission to Eugenius. In

a dignified and characteristic address at his reception he described his error in supporting the cause of Felix, and with his usual candor, gave the reasons for his neutral attitude.

"I did wrong," he said, "but I erred with many men of high reputation. I followed Julian, Cardinal of St. Angelo; Niccolò, Archbishop of Palermo; and Ludovico Pontano, Apostolic Notary. These men were regarded as the very eyes of the law and the masters of truth. Need I speak of the Universities, or of the other schools, of which most were against you? Who would not have gone astray in such company? But when I discovered the error of the Baselites, I confess that I did not come over to you, as most did. I was afraid of falling from one error into another, as one escapes from Scylla to be caught by Charybdis, so I joined the camp of the neutrals. I was unwilling to pass from one extreme to another without taking time and reflecting. But, as I heard more and more about the points of difference between the Baselites and your legates, it became clear to me that the right way lay with you." The Pope, convinced of his allegiance, not only pardoned him, but entrusted to his care the affairs of the Holy See at the Imperial Court. This was in 1445.

In 1446 the world that had known Aeneas Sylvius as the diplomat and the statesman, was unprepared for the news of his entrance into clerical ranks by the reception of the subdiaconate. He was then 41 years of age. The step was indicative of a spiritual change in him. He became a priest soon afterward on the occasion of an embassy to Rome. In the following year, 1447, Pope Nicholas V elevated him to the episcopate as Bishop of Triest, allowing him to remain in his official capacity at the Court. By the same Pontiff, who had come to admire him greatly, he was made Bishop of Sienna in 1450, the year in which, through favor of the Emperor, he entered the ranks of the nobility.

It is remarkable how much broader and nobler his interests became upon his entrance into ecclesiastical life. His activities, as well as his aims, were thereafter truly characteristic of the churchman; he was no longer merely the servant of the Emperor, but of the universal Church, and the champion of all her great Christian causes. His experience and ability made him her spokesman on more than one occasion. When Europe was

threatened with a Turkish invasion, the voice of Aeneas was the one constantly raised to awaken the Christian princes to a consciousness of the danger. This was the theme of his oration at the coronation of Frederick III, and on it he spoke at every important diet and assembly for the next few years. In fact, his life work as a churchman was the organization of another crusade, for the rescue of the Holy Places and the protection of Europe. This was undoubtedly one of the reasons of his appointment as legate to Bohemia, Moravia, Silesia and Hungary, and of his choice as cardinal by Callixtus III.

From the day of his election as Pope, Pius II had one great design, namely, to overthrow the Turk and prevent his further conquest of Europe. This was his master thought; it dominated his mind and governed his actions during the six years of his pontificate. Literary and artistic interests he never entirely lost, nor abandoned, but all else became subservient to this. The humanists were disappointed that he did little in comparison to Nicholas V for the literary movement, but to Pius II liberal patronage of the arts of peace was impossible when all his resources were needed for a holy war. His pontificate, which was one long struggle to arouse the Christian princes and to secure a united army, to organize a successful crusade, left little opportunity for the patronage of literature. Pius II did, however, show his appreciation of the literary movement, and, even in his busy reign as Pope, found time to continue his writings.

Few Popes, if any, have displayed greater versatility as a writer. Among the productions of Pius II are found a large number of poems, the efforts of his earlier years, historical and biographical treatises, an important geographical work, an autobiography, a drama, and a novel. His letters alone number 414 in the Basle edition of his works (1571). In educational influence his *Asia* should rank among the important works of the century. Christopher Columbus is said to have used it in his historical and geographical studies. From him have come, furthermore, two treatises bearing directly on education; one, in the form of a letter addressed to the

Archduke Sigismund (1445), and the other addressed to Ladislas, the King of Hungary and Bohemia.¹ The latter is the more comprehensive and important of the two.

Ladislas was only ten years old when Aeneas addressed him this treatise. He had been brought up in the court of Frederick III and was consequently well known to the Bishop, as was also Kaspar Wendel, his tutor. Aeneas evidently hoped to encourage the boy in his studies and tasks, and so add to Christendom a learned and virtuous ruler. Ladislas did not live to fulfill the hopes expressed for him. His reign was cut short by his sudden death at the age of eighteen. The treatise, however, like many others of the time, was prepared not merely for the benefit of the prince, but for general reading. It is of importance in showing the interest of an experienced statesman in the training of youth, and it has the unique distinction of expressing the views of the leading churchman of the time on a question then of the greatest educational concern, namely, the place of the classics in the school curriculum. Some of its noteworthy points will be here indicated.

The Renaissance revived interest in training the physical man. "Both body and soul, the two elements of which we are constituted," says Aeneas, "must be developed in boys." He does not deprecate intellectual or moral formation, but nevertheless he takes up the physical first. One is struck by the remarkable resemblance between his expressions on this point and those of Locke, the distinguished advocate of physical training among English educators. He aimed at producing vigorous habits of body that would last throughout life. The boy is to cultivate a certain hardiness, which rejects excess of sleep and idleness in all its forms, for a delicate or soft upbringing enervates both body and soul. So he would have him discard such luxuries as soft beds, or the wearing of silk instead of linen, next to the skin. He should indulge in games, all sports, in fact, that his fancy desired, unless they were

¹The latter appeared in the Basle edition of 1551, and with some additions in that of 1571. A translation of the earlier edition is now accessible to English readers in Woodward's *Vittorino da Feltre and Other Humanist Educators*. The German rendition by Galliker, *Aeneas Sylvius Traktat über die Erziehung der Kinder* (Vol. II of Bibliothek der kathol. Pädagogik) is based upon the fuller version of 1571. Citations in this article are taken from the edition of 1571.

immoral. "I entirely approve that you with one of your equals engage in ball playing," he said after generously recommending play for recreation and excitement.

The treatise also provides that special military training necessary for the prince. It is characteristic of the writer that he should even in this instance refer to that noblest duty of the Christian prince, which, as Pope, he preached so constantly—participation in a holy war. "It will often be your lot," he says, "to fight against the Turk." He would not recommend physical training, however, merely as an expediency, or for vocational purposes alone, but chiefly because it secured the healthy play of the bodily organs and established the constitution. He regarded play and recreation as fundamental requirements of nature. "The life of man, like that of nature, is divided between alternations of effort and repose, thus: watches and sleep, peace and war, summer and winter, day of labor and day of rest; for the necessary condition of work is rest. "Laboris condimentum est ocium." So there should neither be too much toil nor too much rest. He treats at length of moderation in food and drink, with especial reference to the habits of meat-eating in the North, which were beyond the comprehension, let alone the approval, of the Italian.

It is gratifying to discover how well balanced is his conception of the relative values of the physical, intellectual and moral elements in training. Like Vergerio, another humanist educator, Aeneas is far from vague on this point. When treating of the mental endowments he insists that with knowledge must go excellence; with wisdom, personal worth. Philosophy and letters are in consequence the important studies for all, not merely for princes, for they enable all to see the realities and appreciate the worth of the world around them. Literature, which with him comprehended history, was a necessary guide to the meaning of the past and a right estimate of the future. "Every age is blind, if it is without literature." Over and above knowledge, however, is character training. Of its excellence the prince should have no doubt. "Learn and remember well: the one sure and stable possession with the living and the dead is character."

In the sections which follow may be seen the importance

he attached to oratory, eloquence and dignified expression in speaking and writing. One cannot read far without recognizing many of the recommendations of Quintilian, or without understanding that education, as well as literature, underwent a real Renaissance in the fifteenth century. The Roman orator or public man was again the ideal of the educator, with, of course, a broader intellectual equipment and a higher moral standard of excellence.

It was natural that Aeneas should treat extensively of grammar as the basis of a literary training, for with him it is "the portal to all knowledge whatsoever." This section of the treatise will obviously interest the philologist more than the general student of the history of education.

One question, and that of vital importance in the fifteenth century, is therein decisively treated. It alone would have justified the production of the treatise, for it places on record the attitude of the churchman on the humanist educator's most difficult problem, namely, the teaching of the pagan classics to Christian youth. Many churchmen had opposed the educational Renaissance wholly on the ground that its culture was from a moral viewpoint unfit for the younger generation. They were partly right, for undoubtedly some of the humanists, in their enthusiasm for the classics, had shown little discrimination or prudence in the educational use of them. They failed to safeguard the Christian spirit and standard of morality when making the young familiar with ancient ideals of thought and life. Become pagan themselves, they spread a pernicious and demoralizing influence.

Aeneas Sylvius recognized this, however, as an abuse. He could see the human beauties of ancient literature, and believed in the possibility of coordinating the new culture with the Christian ideal. He was, in consequence, somewhat impatient with those who decried the cult of the classics altogether. He knew that in recommending classical poetry he would have many opponents in the North, many who would, and actually did, quote even Cicero, Plato, and Boethius in support of their position, and who would banish the very names of the poets from Christian society. Such zealots made a pretence, according to Aeneas, of preferring the theologians to the poets as proper reading for youth. Shallow-minded and superficial,

they apparently forgot, he says, that the Fathers of the Church did not hesitate to quote from pagan poetry, and so sanctioned its study; they even set up their authority against that of St. Paul, who availed himself of Epimenides to enforce a doctrine. If they condemn the classics for the errors they contain, how, he asks, shall we treat the masters of theology? "What heresy has not found its beginning with them? Who propagated Arianism? Who separated the Greeks from the true Church, if not the theologians?"

In this matter the humanist follows the advice of St. Basil, given in the fifth century, for the direction of Christian youth. He does not contend that all the classics are suitable to the youthful mind, no more than all the theologians are suitable to the Christian student. With St. Basil, he is to leave on one side their beliefs and superstitions, their false ideas of happiness, their defective standard of morals, and to accept all they can render in praise of integrity and in condemnation of vice; or, with St. Jerome, while reading the ancient poets, he is to absorb the things of life and beauty, leaving that which is but idolatry, error, or lust, to pass to its natural decay. In short, Aeneas would take from the classics whatever is excellent and tends to build up character.

Of more than historical interest is his valuation of the different authors and terse description of their characteristics. If a clear, definite purpose be necessary in all study, Aeneas' student had that need well supplied in reference to each author read. The teacher of the classics today will undoubtedly be interested, and perhaps instructed, in reading his direction on this point, for every author's place in the curriculum was justified by a distinct purpose, as it should be in any modern arrangement of a classical course.

It remains but to note that in his curriculum the author gave history a conspicuous place; retained geometry and astronomy as necessary disciplinary and practical subjects, and ranked philosophy above everything else. He did not become unbalanced or fanatical in his devotion to letters, and while his course of study was eminently humanistic, the older subjects remained to round out and complete a liberal education.

If in Aeneas Sylvius, as Pope, the humanistic world was, as

noted above, disappointed, it should be remembered that from the moment he took the papal chair other and graver interests than those of literature filled his soul. The danger threatening Christendom made him not only anxious, but determined, to have another crusade. For its promotion, Pius expended the best of his efforts, and, in order to take personal command of it, he gave the last of his failing strength. He died at Ancona when the fleet he labored to equip was finally ready to sail, and his great project died with him, because of the disunion and intrigue of the Christian powers.

During all his struggles, however, Pius II did not lose interest in the Renaissance; the treasures of antiquity were sought out by him and often personally studied; but his slender resources and the needs of the crusade made patronage like that of his predecessors impossible. His favor of Flavio Biondo, and Giañtonio Campano, and patronage of many others, whose lives were worthy of association with the Papal Court, lend weight to the view that jealousy dictated the attacks made upon him by disappointed humanists. There never was, however, any doubt of his viewpoint on the position of the humanities in education, nor of his zeal in encouraging and directing the right training of youth.

PATRICK J. McCORMICK.

STRATFORD-ON-AVON, PAST AND PRESENT

In the history of a town whose name is synonymous the world over with that of an immortal son, there are two epochs: the past—the days that were until his birth; the present—the days that have been since then. Stratford and Shakespeare are well nigh interchangeable as place names, though of the two it is the second that confers the glory. It is the poet's birthplace, it drew him back again from London in his maturity and prosperity, it is reflected again and again in his works, it held the loyalty of his imagination and affection, and any one of these things endows the ancient neighborhood with keenest interest. The sum of them is endless fame. The sum of them, too, bulks very large in the total Shakespearean biography, not perhaps so very apparently as concerns the tangible and immediate details of the poet's actual passage through the tangled scheme of life, but certainly very tangibly and immediately as regards the unapparent, subtle influences which made for the formation of his surpassing mind and genius. Through these influences did Stratford-on-Avon and its environs find voice in his poetry, and because of these does it in large measure possess a past and present.

Not that the town itself is undistinguished in its antiquity—it would have to be a very new place in England indeed for that. It is rather that the past is constituted not only of concrete days and deeds, but also of less outward things, of the habit of mind and the attitude of soul of a people, of the inherited imagination and temperament wrought by nature and religion through long generations, of the received and accumulated spiritual power which will blossom some lovely morning from unsuspected soil into the roses of Shakespeare or of Francis Thompson. Into the past of tangible things you may be able to trace plainly and definitely the ultimate source of the material of their art, but if you will find the well-spring of their genius, it is into the other past that you must look, the past of inward things. Out of it, by slow degrees, by little and by more, the light dawns until its towering flame makes other light seem dark, while men almost forget that ever it had cause, so eternal is its glow. Yet cause it has,

cause it must have, since genius, in all ways else a law unto itself, in this is subject to the immutable canon by which nature had its being. It need not be an immediate past—very often it is not, for Providence chooses its material when and where it will. Out of the past it must come, however, and when it comes the present has begun!

There were three periods of Stratford's past up to its present which began in the April of 1564, the periods of Roman, of Mediaeval, and of Reformation England. As its name implies, Stratford stands at the point where a *street*, or paved Roman road, centuries ago, led down to a ford or passage across the Avon. In prehistoric times, the neighborhood had been the home of the tribes that made the barrows and the stone circles, and heaped up the great "lowes" or "graves," some of which in later times became the meeting places for the open air courts, or "Hundreds," where the sheriff transacted the affairs of a district. It was the course and disposition of the various military roads of the province of Britain that determined the choice of Stratford as a military station. The Fosse Way, the Watling Street, and the Ryknield Street were the great highways of the province, and by their intersections and branches they completely enclosed the woodlands of Arden. At Bidford-on-Avon there was a fort on the Ryknield Street, and upwards of ten miles away, at Halford, there was a post where the Fosse Way crossed the Stour. "If the wild tribes of Arden were to be kept in place, it was necessary to occupy their passage of the Avon at Stratford and to make a junction between the two northward lines; and this object was attained by driving a road from Bidford and Alester to Stratford, and thence across the ford to the station on the Stour. This, we suppose, must have been the time when Stratford first began to exist as a village, with a guardhouse, a posting station, and such other subsidiary dwelling places as would be required."¹

In *Cymbeline* Shakespeare has made repeated allusions to the Ryknield Street, though it is very improbable that he personally gave any credit to the Romans for the building of the military roads. In his day it was the popular belief that the Britons had been civilized ever since the arrival of "Brutus the Trojan,"

¹"William Shakespeare: His Family and Friends," by Charles L. Elton, p. 68.

long before King Lear had set up his throne in Leicester; and according to Geoffrey, of Monmouth, both Lear and Cordelia were dust when the first stone was quarried for the walls of Rome! It was Mulmutius who was the royal road maker, he who

“made our laws,
Who was the first of Britain which did put
His brows within a golden crown and call'd
Himself a king.”²

And the Milford Haven of the third and fourth acts of *Cymbeline* is on the western extension of the Ryknield Street in Wales.

Onward through the centuries there came a day when Stratford formed part of a large agricultural property belonging to the Crown of Mercia, a monarchy possibly fused from the loose material of a number of independent states. By the middle of the ninth century Mercia had become a dependency of Wessex, under Ethelwulf, father of Alfred. Shortly before the year 840, the King of Mercia had deprived the Bishop of Worcester of several valuable estates, which were only recovered by a heavy ransom. Five years later the Bishop found a way of recouping his loss by asking the King, at the Yule Feast in Tamworth, to give up to his church at Worcester the estate which had once belonged to an old monastery at Stratford-on-Avon. This the King did, declaring the land to be free “from all exactions, great or small, known or as yet unknown, so long as the Christian religion shall remain among the English in this island of Britain.” The Stratford estate remained in much the same condition until the reign of Edward the Confessor. “There were three farms in hand, as part of the demesne, and the priest had another for his glebe; there were about half a dozen laborers with allotments belonging to their cottages; and the rest of the parish was worked in common field by twenty-one men of the township. We hear besides of the mill, rented of the Bishop for ten shillings in money and a thousand of eels, and of a great meadow by the river more than half a mile long, and about two furlongs in breadth.”³

²*Cymbeline*, III, 1, 60-63.

³Elton, op. cit., p. 74.

It was not until the beginning of the twelfth century that Stratford assumed the appearance of a town, under the administration of the then Bishop of Worcester, John de Coutances (1195-98), who, in 1196, had the fields east of Trinity Church laid out in streets and building sites. Each plot was to have a frontage of some 57 feet and a depth of 195 feet, and was to be a freehold, held of the Bishop in burgage-tenure, at a ground rent of a shilling. It is interesting to note that when the size of a plot was in any way altered by the opening of a new street, the ground rent was scrupulously altered in proportion. Curiously enough, Henley Street itself grew out of a short cut to the Market Cross, and caused new frontages to be made, so that when, a century or so later, John Shakespeare sold a strip of land half a yard wide to one of his neighbors, though it was only 28 yards long, it ran through from the street to the highway, an example of the manner in which the topography of cities can alter almost unrecognizably. When the dramatist bequeathed this part of his Henley Street property to his sister, Joan Hart, its yearly rental was 12 pence. The strip which John Shakespeare had sold, tiny though it was, had reduced the rental by one penny!

The Bishop obtained the grant of a Thursday market for his new town and in the following centuries Stratford became quite remarkable for the number of its fairs. Bishop William de Blois (1218-36) set up St. Augustine's Fair, which began on May 25, the eve of the Saint's commemoration, and lasted for four days. Bishop Walter de Cantalupe (1237-66) established the Holyrood Fair, beginning on September 14, the feast of the Exaltation of the Cross, and continuing for two days. Bishop Giffard (1268-1301) obtained leave to found another, to be held on the eve, day, and morrow of the Ascension; while Bishop de Maydenston (1313-17) added still another, to be begun on St. Peter's and St. Paul's Day, June 29, and to continue for the following fortnight. Throughout the whole of the district the Bishop of Worcester had a certain criminal jurisdiction, the return of writs, and the regulation of the sale of bread and ale. He had a gallows for the execution of thieves, and a prison in the town. He had also the right of free-warren over his lands in the parish of Stratford. There is one item in this extent of authority which may seem simple

upon its face, but which, in that rural country, and in the heartier day of Stratford's past, was of genuine importance to the welfare of the community and its good health—the regulation of the sale of bread and ale. The franchise was known as the Assize of Bread and Ale, and the supervision was entrusted to an official known as the ale-taster, whose duty it was to see that the brewers and bakers furnished wholesome commodities either at or under the statutory price. John Shakespeare was appointed one of the ale-tasters for the borough in 1557, under Queen Mary, a fact of first significance as to his religious belief at the time. And it may be of further interest to note the practice, references to which you will still come upon in our own day, of setting up a signal outside the ale shop when a supply of clear, sheer ale had been laid in, the signal being now a wooden hand, again an ale stake, or, most picturesque of all, an ivy bush! There is something irresistibly charming about the simple, merry spirit of the times which went about their business of life in such frank, sincere, often whimsical, always fundamentally religious fashion! It is a spirit that was only a little sapped by the virus of the Renaissance, and a spirit that did not complete its reaction from the Reformation until the stodginess of the Victorian era and what Mr. Chesterton, with delicious irony, has termed "the Victorian compromise." One likes to think, and one may earnestly believe, if the new tone in the greater English literature of our time, and especially the poetry, is prolonged, that the day is close at hand when it will be again, as once it was, "merrie England."

It was merry England that built the Stratford parish church, and in this part of Stratford's history we are coming closer to its civic as distinguished from its historic past, a distinction shortly to be made plainer. It is probable that the parish church was begun about the first decade of the thirteenth century, if not much earlier. It was altered and considerably improved by John de Stratford, Archbishop of Canterbury, about 1332, the south aisle being added, together with the Chapel of St. Thomas of Canterbury, in which the Archbishop established a chantry, served by five priests. There was a local devotion to the Martyr, a devotion which probably accounts for the large fresco, once existent in the Guild Chapel, showing the murder of the Saint before St. Benedict's altar in

the transept of Canterbury. In the reign of Henry VI, the chantry was turned into a college and the Warden and Priests were endowed with an estate of about 70 pounds a year. Ralph de Stratford, Bishop of London, another eminent townsman, towards the middle of the century built the college house for the priests, while Dr. Thomas Balshall, Warden in the reign of Edward IV, helped to improve the church, rebuilding the admirable choir entirely at his own expense. Dr. Ralph Collingwood, Dean of Litchfield, in the reign of Henry VIII, provided an endowment for four children, who were to assist as choristers in the daily service. Their home in the daytime was the college, where they waited on the priests and read aloud at meals; they were forbidden to go to the buttery to draw beer for themselves or anyone else; and after their evening lessons they were conducted to their dormitory, hard by the church. It was not very long afterwards, however, that this college, by now completed, came to ruin with the rest of the religious foundations, and disappeared out of English history.

In mention of the Guild Chapel we have come to the very heart of Stratford's pre-Reformation life—its religious aspect. The town apparently came into existence around a monastery; its municipal foundation was under episcopal direction and its commercial development into a considerable market and fair place was secured through the same authority; about the Guild of the Holy Cross its social and religious life was centered; it is a consistent, continuous development, and, finally, it is not only Stratford's, but likewise William Shakespeare's *immediate past!* The Guild seems to have been founded as early as the reign of King John, and the Corporation of Stratford are in possession of literally hundreds of charters, grants, agreements, and Papal briefs and indulgences relating to this foundation through the whole period between the accession of Henry III and the establishment of a new guild under Henry IV. It may be interesting to observe that among the rules of the old Guild of the Holy Cross—which may be found in "Documentary History of English Guilds," Early English Text Society, 1870, pages 211-25—was an ordinance to the effect that every brother and sister had to contribute towards the expenses of a love feast at Easter. To this feast they were to bring a great tankard, and all the tankards were then to be filled with ale and given to the poor.

In the reign of Henry IV the irregularity in the original license, due to uncertainty of diocesan jurisdiction in such matters, for awhile brought the Guild into difficulty with the crown over the title to various properties. Upon petition, however, the King allowed the reconstruction of the fraternity, under title and in honor of the Holy Cross and St. John the Baptist, with power to choose a master and proctors, and to appoint two or more priests to celebrate Mass and other services, and to pray for the souls of the King and Queen, and the benefactors and brethren generally. Robert de Stratford, the famous pastor of the town, who later became Chancellor of Oxford, Bishop of Chichester, and twice Chancellor of England, had the same energy in quiet surroundings and in a comparatively small responsibility as he did later in the fourteenth century, when intrusted with the cares of university and State. He undertook the paving of the town. He obtained numerous privileges for the Guild, and among other things, prevailed upon the Bishop to include its brethren in the Augustinian rule, with permission to wear the dress of that order. Permission was obtained to build a chapel and an almshouse, and, in fact, the brotherhood was known for some time after Robert de Stratford's death as the Hospital of the Holy Cross. The chapel, which he built, remained unaltered for almost two centuries, until the new chancel was found to be too small for the numbers of the new foundation. In the vicinity of 1445 the present chancel was erected, and the nave was rebuilt by Sir Hugh Clopton. About the body of the chapel there ran a fresco of the Dance of Death, while the walls were beautified with paintings of the elevation of the cross and there were niches with images as well. It is uncertain when the frescoes, and paintings, and images were erased from the chapel. Possibly they were destroyed under the Protector Somerset; perhaps they survived until the year of Shakespeare's birth and were obliterated when the chapel was desecrated. There is an entry in the borough records for 1564 of a payment "for defacing images in the chapel," a silent, enduring record of rebellion, rebellion that somehow always wreaks its blind fury first of all upon beauty, since beauty is the denial of its own proud and ugly purposes. When the church was restored in 1804, the remnants of the frescoes were uncovered beneath their Reformation paint

and whitewash, some too much decayed by damp to receive other kindness than being covered up again, while others were in nearly perfect state. Of those in the chancel, many parts, especially the crosses, had been mutilated with some sharp instrument, and so irreparably beyond "restoration." It was a very sorry spectacle, indeed, but it bespoke eloquently of a time when love, and art, and service went into the making of that oratory a house befitting to the host that dwelt there. It bespoke a day neither past nor present, but eternal, the day of those who build in faith, and strength, and humility, and in the high devotion of their souls.

There is only one gleam of light through the chilling fog of fanaticism that rolled over Stratford and blotted out the beauties it could not destroy, the fact that the Royal Commissioners, in their return of the chantries and fraternities made to the crown in 1546, reported the chapel to be of value to the comfort and quietness of the parishioners and thereby saved it from the otherwise inevitable demolition. "In time of sickness," so the return ran, "as the plague and such-like diseases doth chance within the said town, then all such infective persons, with many other impotent and poor people, doth to the said chapel resort for their daily service." There were other aspects to this charity, described by Leland in his *Itinerary* (Hearne's edition), among which were "a grammar school on the south side of this chapel, of the foundation of one Jolepe (i.e., Jolyffe), Master of Arts, born in Stratford, whereabout he had some patrimony; and that he gave to this school. There is also an almshouse of ten poor folks at the south side of the chapel of the Trinity, maintained by the Fraternity of the Holy Cross." It was Thomas Jolyffe, a member of the Guild, who, by his will in February, 1482, gave certain lands in Stratford and the neighboring Dodwell to the brethren on trust for "finding a priest fit and able in knowledge to teach grammar freely to all scholars coming to him, taking nothing for their teaching." It was a free school in the most proper sense of the word, the teacher being at liberty to teach grammar quite at his own discretion, while the founder's liberal endowment made it possible to secure a respectable income for the master by deed, the children consequently receiving instruction gratuitously. When the Commissioners of Somerset paid their

visit they found that one of the five priests was "the schoolmaster of grammar," and "upon the premises is one free school, and one William Dalam, schoolmaster there, hath yearly for teaching £10 by patent." There is a marginal note in the report to the effect that the school was considered to be well conducted and consequently excepted from the general confiscation. At that time, too, the almshouses were maintaining upwards of twenty inmates, and the number was not altered when the trust of the property was transferred to the corporation which, by the time of Elizabeth, had completely replaced the Guild in the civic life of Stratford. The transfer of the property, to speak in circumlocution, from the Guild to the new corporation, meant the passing into the hands of the new civic government by decree established, of the Guild estate, the lands left for the maintenance of the school, and the college property, which carried with it the rectory of Stratford and the surrounding seven hamlets, and many other ecclesiastical perquisites of revenues and tithes. The new governing body, raised up by Edward VI about a fortnight before his death, was not headed by a mayor, as in ordinary instances, and, in fact, it was not until the renewal of the charter in 1674 that Stratford enjoyed full local self-government under its own mayor and corporation. As first established, the corporation was headed by the bailiff, in theory a servant of the lord of the borough, and in fact responsible for collections of rents and maintenance of seigniorial privileges. Ultimately the lordship of the borough was vested in the crown, and when John Shakespeare was chosen as high bailiff in 1568-9, he became not only a local official, but also a servant of the Queen.

Upon the transfer of the property, the old house by the chapel where the brethren held the Easter feasts and the five priests had their residence, was turned into a town hall and was used henceforth as if belonging to a borough whose public affairs had been managed by a merchant Guild. There was a large hall on the ground floor, and there, in the days of Shakespeare's boyhood, came companies of players, whose performances the little fellow in all likelihood saw and enjoyed most hugely. School was then most probably kept in the chapel, and it is there, if anywhere, he acquired the fundamentals of his Latin and his Greek—his grammar, to whom afterwards mankind at

large was to be a textbook with nature, and genius the instructors.

Such was the community into which the dramatist was born, part of a well-organized place, a place at once civic and rural, a place in which inevitably he would inherit a keen instinct for order and degree, little taste for revolution and less for rebellion, at heart aristocratic in that the highest and the best would carry home to him in the fullest its appeal. Heine recognized that "the popular faith of the Middle Ages, or Catholicism, was gone as regarded doctrine, but it existed as yet with all its magic in men's hearts, and held its own in manners, customs and views." And Carlyle, thinker that he was, could not escape the same conclusion: "In some sense it may be said that this glorious Elizabethan era, with its Shakespeare, as the outcome and flowerage of all which had preceded it, is itself attributable to the Catholicism of the Middle Ages. The Christian faith, which was the theme of Dante's song, had produced this practical life which Shakespeare was to sing. For religion then, as it now, and always is, was the soul of practice; the primary vital fact in man's life. And remark here, as rather curious, that Middle-age Catholicism was abolished, so far as acts of Parliament could abolish it, before Shakespeare, the noblest product of it, made his appearance. He did make his appearance, nevertheless. Nature at her own time, with Catholicism, or what else might be necessary, sent him forth; taking small thought of acts of Parliament. King Henrys, Queen Elizabeths go their way; and nature, too, goes hers."

In every way were the forces of nature and of religion converged in the centuries before his birth to form the rich current of Stratford's past. Look into his plays and you will find the story writ there everywhere. Contrast them in their tone and spirit with the work of predecessors and contemporaries if you would know how little this man from Warwickshire was interested in the success of the Reformation. The history of his own shire, however, was quite another thing. His very earlier plays begin with the Wars of the Roses, something more than a mere accident indeed. Many of the historical scenes were almost unquestionably familiar to him, and where more naturally his point of departure than this native field.

He never lost his love for it; compare him with his friend, Ben Jonson; compare the Warwickshireman with the Londoner, and you will realize keenly where each heart was most at home. Never, in any of his plays, does Shakespeare show such knowledge of London as Jonson does, say, in "Bartholomew Fair." On the other hand, which is the surer and more sympathetic sportsman of the two? Which is vastly the superior in the use of terms and the imagining of metaphors from the customs and practices of falconry and the chase? Shakespeare, surely, and by a very long way, for out of the mind of his young manhood come these tumbling fancies, rich and varied, and all of them an intimate part of Stratford's past.

"In truth, if you would enjoy the sports of the field in their seasons, no better spot on earth need have been desired three centuries ago than the neighborhood of Stratford-on-Avon. There every variety of sporting country was to be found: 'frith,' or woodland; 'fell,' or open field; and 'wold,' or open, forest-like land. On one side of Avon lay the frith, or woodlands of Arden, and on the other a richly cultivated fell, or open champaign country. 'Warwickshire,' writes Camden, 'is divided into two parts, the Felden and the woodland, *i.e.*, the champion and woody country, severed in some sort by the River Avon.' . . ."

Let us, then, with Camden, take a view of the woodland which (he tells us) lay north of the Avon, occupying a larger extent, being for the most part covered with woods, though not without pastures, cornfields, and iron mines. Arden was in Shakespeare's time a district throughout which were scattered survivals of the primeval forest which once clothed the English midlands. The Britons retreating before the advancing Saxon, found shelter in its fastnesses, and the names by which the physical features of the country are still known, bear witness to their presence. In their tongue, the river which separated their retreat from the open country is Avon, and the forest fastness is Arden. . . . The British woodland gave its name to a family of gentle birth, of which some branches were rich and powerful, while others approached in condition to the yeoman, with whom they intermarried; for the wife of John Shakespeare, of Stratford, was Mary Arden, daughter of Robert Arden, of Wilmcote.

Arden was never a forest in the legal sense of the term. Nor was it in the sixteenth century a continuous tract of woodland. Towns and villages had come into existence, whose names still tell the tale of their woodland origin: Henley-in-Arden, Hampton-in-Arden, Weston-in-Arden. Towards Stratford the country had been gradually cleared. Leland, who travelled from Warwick to Stratford about the year 1553, describes the country through which he passed as for the most part under cultivation. Had he held a northward course, he would have emerged from Arden only to reach the open moorland, which is now the Black Country, and guiding his course by the fires of the iron workers, he would have come upon a town not long afterwards described as "Bremicham, swarming with inhabitants, and echoing with the noise of anvils."

It is a pleasing illusion to imagine that Shakespeare chose as the scene of his most poetical comedy the woodlands of his native Warwickshire, linked with the memories of his early youth, and associated with his mother's name. It is an illusion, for we know that the scene and plot of *As You Like It* were borrowed from Thomas Lodge's novel *Rosalyn*, published in 1590, the Arden of which is the Luxembourg Ardennes. Shakespeare's Arden is peopled with inhabitants of English birth. But the fact that William and Audrey are of Warwickshire, does not prove that they inhabit an English forest; for was not Anthony Dull, constable, of Navarre; Autolycus, of Bohemia; Dogberry, of Messina; and Nicholas Bottom, of Greece?

But it really matters little whether Shakespeare thought of the Warwickshire Arden when, by the alchemy of his mighty genius, he transmuted into an immortal drama Lodge's perishable tale; pretty and full of quaint conceits, but writ in water, and only remembered, or worth remembering, as the quarry of Pentelicus is regarded because of the glory of the Parthenon. Shakespeare did unto Lodge's Arden as he would have done unto the desert of Sahara if the exiles of the novel had happened to wander thither; he filled it with the creatures of his native midlands."⁴

It was not an angling country, and there is little reference to that delightful pastime in the plays: but everywhere there

⁴D. H. Madden, "The Diary of Master William Silence," pp. 166-9.

is the thrill of the hunt and the tang of open weather in an open country, and of these could only a Warwickshire man, who knew and loved the sport, write as Shakespeare has written. Too, he was one who evidently was fond of strength and brightness in his trees and flowers. His daffodils are the old Crusader's daffodils; the bright, jewelled Crown Imperial, the great Mary-lilies, and the golden Flower-de-Luce probably swayed with the breeze in his garden, in the after years; the bold oxlip caught his eye rather than the blossoms of the pale primroses; and yet, tenderly, he could love violets for their marvelous sweetness, "sweeter than the lids of Juno's eyes." It was to Stratford and to Warwickshire that he came back from London, ripe with years and honors, to settle down to pleasant ease in a spot where no happier qualities of English countryside could be found: "gentle undulation of wold and wood, groups of ancient trees, long lines of hedges, slow winding rivers under overhanging branches and loitering in places of immemorial shade; stately homes, rich in association with men and women of force or craft, or possessed of the noble art of gentleness in ungentle times; a low, soft sky, from which clouds are rarely absent, and an atmosphere which softens all outlines, subdues all sounds, and works effects of light and distance. As far as the eye can reach, the landscape is full of a tender and gracious beauty. Nothing arrests and holds the attention, for the loveliness is diffused rather than concentrated; it lies like a magical veil over the landscape, concealing nothing, yet touching everything with a modulating softness that seems almost like a gift from the imagination. In mid-summer, when the grain stands almost as high as a man's head, the footpath which runs through it can be traced as far as the eye can see, so sharply cut through the waving fields it is. Those winding footpaths, which lead away from the highroads and into the heart of the country, are nowhere more alluring to the eye and the imagination than in Warwickshire. They make chances for intimacy with the landscape which the highways cannot offer. The long traveled roads are old and ripe with that quiet richness of setting which comes with age; they rise and fall with the gentle movement of the country; they are often arched with venerable trees; they wind up hill and down in leisurely, picturesque curves and lines; they cross

slow-moving streams; they often loiter in recesses of shade which centuries have conspired to deepen and widen. That Shakespeare knew these paths into the realm of the imagination, there is ample evidence; that he was familiar with these byways about Stratford is beyond doubt."⁵ In spirit he probably looks down upon them now and realizes that the heart and soul of his countryside is still the same. For this is the present Stratford and its environs, a new city of tourists and pilgrims to a poet's shrine, but a city old in spirit, for it is old in history, yet young in spirit, for it is young with Shakespeare's immortality!

THOMAS QUINN BEESLEY.

⁵Hamilton Wright Mabie, "William Shakespeare, Poet, Dramatist and Man," pp. 58-60.

EDUCATION UNDER THE LIBERALS IN CENTRAL AMERICA

Spain and her colonies have always been more or less influenced by France. French literature, French philosophy and French morals have profoundly influenced the Spanish colonies and produced their effects, both good and evil, but unfortunately the good effects were often superficial and transient, while many of the evil effects remain. Voltairianism, for example, the biting, aggressive Voltarianism, which was so fashionable in France and Spain in the latter half of the nineteenth century, soon ran its brief course in the mother country. A single generation had scarcely passed before France had forgotten the author and despised his teachings, but Voltairianism, with all its bitterness, still influences the educated elements of society in many of the Spanish-American colonies. It is still corroding the heart of society in these countries and producing its deep social unrest and promoting destruction of the social and religious order of society.

When in the closing decades of the last century, France undertook to laicize her public schools, the Latin-American republics promptly followed her example. The Governments in these countries took over to themselves absolute control of public education. Thus, briefly stated, it would seem that the Spanish colonies did nothing more than follow in the wake of France, that they merely took over to themselves the political movements which were worked out in the older countries. But a closer acquaintance with the two situations will show how utterly different they are, one from the other.

In France the movement which resulted in laicizing the schools was ushered in by the usual noise and clamor of the liberal and anti-clerical press. Screaming headlines accused the Church and her control of education, as the potent causes of the darkness of the dark ages. Ignoring all facts of history, this press reiterated with passion the usual calumnies which declared that the Church was incapable of educating the masses and that she was ever opposed to general education among the people.

In France and in Europe generally the reaction was strong

and swift. The utter falsity of the calumnies circulated by the liberal press was soon pointed out by able Catholic writers, and, indeed, fair-minded non-Catholics, whether Protestant or infidel, hastened to disavow such patent falsehoods. It was shown that precisely the opposite of these statements was abundantly proved by historical evidence. It was shown that the Church was the principal, almost the only factor in general education in the Middle Ages. If, as it seemed to many, the State should now take over the control of education, the reasons for this must be sought in present conditions rather than in the history of the past. But in Latin-America the march of events was very different. There were present few Catholics, who, by their scholarship, could refute with authority the anti-clerical slanders, and the few who were really capable of rendering a public service in the interests of historical truth could not find the means of doing so, for the only liberty allowed the press was liberty to attack the Church. And indeed, in many Latin-American countries the liberty of speech and the liberty of the press is still construed in this manner. If we add to this the fact that the education of the clergy was frequently limited, both along lines of general culture and particularly along scientific lines, it may readily be understood how the constant repetition of the ancient calumnies were gradually transmuted into the fixed anti-clerical prejudices of the "intellectuals."

The Catholic press of our own day is doing something towards the dissipation of the deep-seated anti-clerical calumnies, but there still remains much to be done in this direction before we shall have heard the last of these calumnies from amateur scribblers and semi-educated college and university students. The fight for freedom and truth, which is being waged by our Catholic press, must be reserved for future discussion.

In Costa Rica and Honduras the secularized school system has been in force for some forty years, with results that are pitiful, when judged even by the admissions of anti-clerical educators. In Costa Rica the government appointed commission after commission to investigate the causes of the failure of education in the country. In Honduras the attempt was

made to remedy the situation through the introduction of new school programs, but the results were not noteworthy. In spite of these efforts, students and studies still remain far behind the standards of the day in civilized countries.

The secularized schools have signally failed to accomplish what their advocates promise to the people. They have failed to develop moral character or scholarship in the young men and women intrusted to them. Of course, we do not maintain that anti-clericalism in our schools was directly opposed to scholarship, or to the formation of character, but indirectly it is, and has been, the cause of the failure to fulfill important duties, both on the part of teachers and students and it is in this circumstance precisely that we shall find the adequate cause of the low level of achievement in these schools.

The secular schools, as we have them in Central America, not only omit all religious teaching, but they openly attack religious truths and seek by every means in their power to destroy the influence of religion on the people. Many, if not most of the teachers go so far as to deny the very existence of the Deity. These fanatics destroy in the young hearts of the children intrusted to them all love and reverence for religion and for God, and root out of the young minds the very foundations of all high ideals. The children, constantly impressed with the idea that there is no God, no supreme authority, no future life, no heaven and no hell, gradually settle into the conviction that they are free and independent of all authority, and that they owe obedience to no one. It is not surprising, therefore, that these pupils find it easy to follow their natural tendency towards laziness and vice. The ethical motives, which are relied upon to supplant the religious motives in these people, are wholly inadequate to meet the situation, especially in countries such as these, where ambition for wealth and social position is ineffective, owing to the social unrest caused by perennial revolutions and the constant dread of fire and sword.

We are at present confronted with the results of several generations of poisoned atheistic influences in our schools. The conscience, if not of the entire nation, at least of the controlling class, has been almost extinguished. Public morality may

scarcely be said to exist. The highest aspirations of the young people are sensual indulgence, an aspiration which unfortunately may be fulfilled without difficulty. And, as in the case of the drunkard or the opium fiend, indulgence only serves to increase the desire; it is not to be wondered at that wild excesses should be the result.

If, therefore, the innocence of the child is destroyed in the primary schools and the fear and love of God and the hope of future reward is taken away from him by atheistic teachers, it is not difficult to picture the conditions which must obtain among the older students. There is nothing left to restrain them from free indulgence in sensual pleasures of the worst kind and the result, of course, is an enervation of will and dissipation of energy and atrophy of the mental faculties, all of which are quite incompatible with scientific progress. It is no wonder, therefore, that these students should compare unfavorably with the students sent forth by institutions where high ideals are maintained.

That the failure is due to our secular schools and not to the native talent of the pupils, may easily be gathered from the fact that in many instances where our young people have been trained in schools and colleges of the United States, they have received first prizes. Our young people have ability; they can study and strive in emulation with classmates towards a worthy goal, when such a goal is set before them, but in their native land, alas, religion, the source of all high ideals, has been destroyed, and even the hope of earthly advancement is slender, for the revolutionary leaders hand out the good positions to their friends, no matter how incompetent or ignorant they may be, instead of holding them open to men of knowledge and ability.

The obvious remedy for the deplorable conditions which are to be found in our schools and in our national life is, of course, the restoration of religion and the instilling into the hearts of the young the fear and love of God. Were this done we would find our children able and willing to devote themselves to their studies and the older students would have healthier minds and hearts, and their private life, being clean and wholesome, they would naturally turn the currents of

their energy towards work and real progress in the pursuit of knowledge. This would soon do away with the present characteristic superficiality and we would in time have real thinkers in the nation, men who would be able and willing to devote their energies to their country's welfare apart altogether from any hope of private gain.

How is this change to be brought about? How are we to secure the reinstating of religion and its beneficent influence in our schools? By appeal to our public men? Hardly. First because these men have been so thoroughly warped and their whole mind so thoroughly steeped in anti-clerical bigotry, that it is well nigh impossible for them to see the truth, no matter how obvious it may be, which militates against their prejudices. Moreover, even if enlightenment might reach one or another of them, they would lack the courage to take the first step in introducing religion into the schools. The Catholic press, however, can do something by patiently and persistently showing up the poor results of the godless schools and by pointing to the moral and intellectual achievements of our young men, whose education was intrusted to schools in which religion holds its rightful place.

The Catholics of the United States could, if they would, lend us a helping hand by establishing free scholarships for Latin-American students in Catholic colleges and universities. Protestants have already done this. In like manner the Chilean government offers free civil scholarships, and before the present troubles, the Mexican government offered free military scholarships to her military students. Why, therefore, should not wealthy Catholics undertake to do something similar for poor Catholic boys in Latin-American countries and thus help in the great work of restoring religious ideals among the upper classes of Latin-America.

Honduras.

JOSEPH NIEBOROWSKI.

THE NEW AND THE OLD IN EDUCATION

Chinese education is based upon the limitation of ideas to a circle of thought formed in the past ages. It permits of no progressive movements, no individuality; rather does it prevent progress and individuality. Absolute authority of parents and rulers reigns supreme, and all independence of thought and action is sternly discouraged. The retentive powers alone are developed; and these by a burden of memory work stupendous, in its boundary! All instruction is in the knowledge of the past; the Confucian texts and other equally old and revered writings being the standards. The strain upon the memory of a Chinese student is unmercifully great, and after he has passed an almost impassable public examination, he has but a load of past experiences, past lore, ancient knowledge, for his pains; nothing that can aid him in his present day and age culture. "Learn of the past and do likewise," is the Alpha and Omega of such narrow and provincial education. If this system had been in the Divine Plan, we can rest assured, God would have endowed mankind with instinctive faculties, perhaps somewhat higher, but yet, very similar to that of the animals, for these would be more perfect and spare much waste of time.

China is gradually awakening from her stupor, owing to modern uprisings which have rocked her very foundations, and her exclusiveness, it is hoped, will soon be a thing of the past. The West has knocked at her gates, and she must open to civilization. In order to compete successfully in national affairs, she will have to revise her system of education; this, to some extent, she has begun to do. Time alone can aid her "in putting off the old for the new," and time alone can tell how she will succeed. Painful, no doubt, will be the change, but beneficial beyond expectancy!

The Christian system of education recognizes the individual and lays stress upon freedom of intellectual thought. The inheritances of the past, and past experiences are by no means neglected, but they serve, not to perpetuate their customs, but to give rise to new and progressive culture. Caste and class are swept aside and equality, "before God and man," is upheld.

Freedom from rigid forms, freedom for scientific investigation, intelligent self-determination in Christian education has increased the rate of progress in civilization and has made possible the superiority of those nations standing at the head of the world today. The knowledge of the past joined to the progress of the present, and these two powers connected with the beckoning opportunities for future, greater progress, form a mighty force which education has established—I mean Christian education—that can never be vanquished. "Learn of the past that you may improve the present and the future; that you may gain, by the experiences of your ancestors, knowledge which will point out the best methods for your present generation to pursue," is the teaching of the broad-minded, practical system, known as Christian Education.

O'Shea explains the advantages, in movement, to the child in the correlating movements of the race to the world without. He holds that the *bases* of all movements are inherited, some in more perfect form than others; that the preparation made for the child by his ancestors paves the way for his ready adaptation to situations. Thus he argues that it is of greatest advantage to the individual that he should go through the same adaptive stages as the race.

In like manner, Painter recognizes the advantage for educational purposes that the individual should travel over the same stages that the historical development of the race traveled over. He quotes Karl Schmidt, who says, "The mode of this development (the development of the world toward greater intelligence, freedom and goodness) is the same as that of the individual soul; the same Divine thought rules in humanity, in a people, in the individual." The race had its period of helpless infancy in the dark ages; its formative period in the mediaeval ages; and its period of growing intellectuality in the modern ages; and now—"intelligence, freedom, morality, and religion, though still far from realizing the dreams of prophetic seers, prevail to a degree unprecedented in the past. With the accumulated forces of knowledge, science and invention the rapidity and momentum of human progress, at the present time, is something startling and unparalleled." Each period has acquired certain new things towards progress and

culture; just so each phase of individual development must acquire greater advance and wisdom.

Following O'Shea's idea of inheritance of the foundations, we see the advisability in the individual journeying along the same road which the race has somewhat smoothed and leveled for him; he thus reaches sooner his destination, namely, his power of adaptation and adjustment to his vast inheritances and his bright, future opportunities. He can keep apace with the rapid strides of civilization, because each approaching period is not totally strange to him; he has the subconsciousness of capability of meeting whatever exigencies may arise, through the somewhat similar experiences which, generations before his existence, were met and successfully dealt with by his ancestors. These similar phases are a "bond of sympathy," uniting the individual and the race in closer relationship and proving of great value to the former.

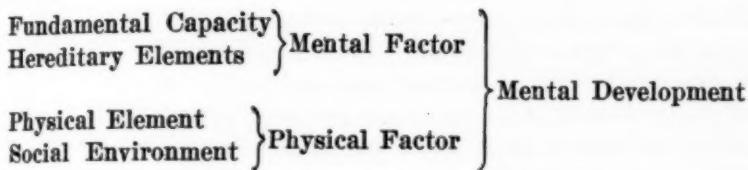
Freedom of intellectual thought, scientific investigation, growth and development of the intelligence and of the will are the elements in the educational system which have given man his present power of superiority over his environment. These elements have made him a discoverer, an inventor who can bring out the best in every situation. They have opened his eyes to the possibilities in nature, to the opportunities for the betterment of the race, and have shown him how to adapt himself to present conditions and how to improve those conditions for the needs of all humanity. Not alone the surroundings which nature presents, but the surroundings which civilization has built up around him must be adjusted to his needs; broad-minded education can make him master of himself and his environment, and upon this factor he must place his deeds of gratitude and laurels of praise.

SISTER M. THERESE, P.H.J.C.

Fort Wayne, Ind.

PHYSICAL CULTURE AND INTELLECTUAL DEVELOPMENT

In Garlick and Dexter's "Psychology in the Schoolroom" this diagram is used to give a graphic idea of the interrelation of the physical and intellectual, using intellectual in its broader sense:



Physical culture includes health, nourishment, rest, repair, trained powers and practice in using them.

Our senses are the means by which we learn. The spiritual part of the being is shut up in the body and depends upon the organs of sense for its food. A grave defect in a sense organ results in the crippling of the corresponding mental power. Although the mind is more active than its physical environment, and its activity not limited to the stimulation produced by separate sensations, nevertheless its activity is restricted in a marked degree by the failure to receive certain sensations, either through defective organs or lack of physical education.

Life is the organizing power which vitalizes, directs and controls all the faculties of soul and body. Sickness or infirmity means a lessening of vitality and a consequent lessening of the energy of soul and body; it means less clearness and force of mind. Sickness and infirmity are best warded off by that physical training which means cleanliness, fresh air, proper nourishment, rest, exercise, clothing and shelter. This alone gives only the necessary physical foundation, whereas physical culture is related to intellectual development in other ways—normal sensory-motor powers must be trained; defective physical apparatus must be repaired and supplemented; and proper sense food and exercise must be supplied, especially during the period of greatest sense-hunger. "There is nothing in the intellect but what was previously in the senses." The

physical organism gives the foundation for that rational life that means the satisfying, according to reason, of the highest cravings of our nature.

Physical participation in intellectual activities is two-fold. The senses are the stimuli. They start the flow of energy; but mental activity is deepened, broadened, colored, enlivened, by expression in language, song, music, art and performance of duties. This expression, in turn, reacts to produce in the mind a more vivid appreciation of the thing acted upon, and to awaken keener "longings, yearnings, strivings."

Among the many modern movements for the betterment of physical conditions there are two that illustrate the value which educators place upon physical culture. One of these is the work of the Psychological Clinic conducted in connection with the University of Pennsylvania. The other is the method of education worked out by Dr. Montessori.

The work of the Psychological Clinic is described in Arthur Holmes' book on "Child Study." It deals with the physical defects or unfavorable environment of children who are retarded in school or otherwise in need of such attention. By a series of examinations, medical or surgical aid, proper nourishment and, if necessary, a change of environment, the subject is helped where human help is of any use, and so far as is possible is given the physical basis for the development of his mental powers. Teachers, philosophers of education and social workers of all kinds make use of the researches and practical help of this branch of science. The abnormal, defective or deficient child is studied and prescribed for by men and women who are trained to judge of conditions favorable or unfavorable to normal development and they also suggest lines of study or other work suited to the physical equipment of the individual studied.

Dr. Montessori's "Children's House" reminds one of the "Pleasant House" of another Italian educator, Vittorino da Feltre, who utilized daily life and social intercourse to develop, stimulate or inhibit the tendencies of his charges.

Dr. Montessori's aim is the symmetrical development of the senses of normal children as the fundamental stage in intellectual development. The senses are trained by carefully thought-out exercises, as well as by the manual work involved

in the care of the apparatus, the furnishings and of the garden when a garden is possible.

The unceasing activity of the child, and its love of play and imitation are utilized in an orderly manner in objective work that needs but little verbal direction. In the "Children's House"—which may be one room or many—miniature furnishings are provided. The children take care of these things and no man or woman whose childhood was passed in the company of little brothers and sisters can have any doubt about the never-ending delight of playing house. In the "Children's House" the housekeeping equipment is *real*. There are enough small tables and chairs to accommodate all; the knives, forks and spoons are of usable size; the dishes are of china and the children set the table and eat real meals from them.

Their love for splashing is satisfied by learning how to wash these small dishes. Occasionally they wash the light-colored tables and chairs. Their "let-me-do-it" faculty is fostered by the minimum of direction, which leaves them apparently alone in their occupations. In a connected way they learn to do some of the things that children used to do at home and which some children do even now if they have time.

The same spirit of self-activity is utilized in work that is more usual as the fore-runner of school work. Dr. Montessori's method is like no other except in the recognized educative value of exercises in form, color, sound, motion, delicacy and precision of touch, and coordination. The apparatus is adapted to the size and strength of very small children. It is so arranged that in many exercises the child cannot finish the task to his own satisfaction until he has used his piece of apparatus correctly—until his eye, his touch and his growing perception of shape, size, color or texture have worked out for him his little problem.

Methods that call into play the sensory-motor powers waken the whole child to a realization and understanding of the world at large that is unknown to the puzzled, bewildered, often discouraged little pupil who is confronted by strange words or signs for half of which he has no appreciative foundation.

Therefore we, as Catholics, should take our places as cham-

pions of God's rights in the souls of his children, and aim at capturing for Him their physical gifts as well as their interdependent powers of a spiritual nature. The highest truths should be as well taught as are those of lesser value.

In making the transition from dependence on parents and teachers to self-reliance we must reach the child as an individual.

Although classrooms are crowded and children must be made ready to answer any questions inspectors may ask, and although they must be made ready to take up the work of the next grade at the beginning of the next school year, it is nevertheless possible to do the work in such a way as to accomplish in large measure what could be done more perfectly under more ideal conditions.

It is with the future adult that we have to do our real work, and his interests are best served by drawing out and setting up his own individual endowments. This is the work of all grades, but it is especially the work of the first grade teacher who receives the child fresh from the informal home life where ordinarily he has ample scope for the development of individuality. Now he is no longer the sole object of attention. He is one of many. He must conform to the rules of the school. He must be imbued with the spirit of united effort that will keep him in fullest touch with the work of the school and the aims of the teacher. He will feel this spirit only when he throws himself completely into the work by which he is surrounded, that is, when the whole little personality is roused to its fitting expression.

Correlation of studies and cooperation of individuals are analogous. The principle of mutual support underlies both, but the correlation fails in its purpose and loses in its unifying power if the separate studies are carelessly taught and thereby lose the respect that is properly their due. So in human association, cooperation is a help or a hindrance in proportion as the individual factors are self-helpful or a drag.

The first step in self-helpfulness must be the consciousness of the power to do. This comes from successful doing. The child must be taught to do his own work well and not be a hindrance to others. He must be encouraged to express himself in games, in story telling and in various ways. But

he cannot succeed in that which is beyond his powers or outside his experience. Here he needs guidance. If the work of the class is adapted to his needs and capacities his God-given motor powers will be well exercised; his first vague, confused ideas of meanings will become clearer, and with every little clarification will come an increase of vigor and zest until, with the consciousness of the power to do, comes the self-reliance that urges the child, at home or in school, to undertake and accomplish the childlike tasks that show in their execution germinal characteristics of the work of later stages.

SISTER M. MAGDALENA.

St. Vincent's Convent,
St. John, N. B., Canada.

NOTABLE RECORD OF THE BUREAU OF EDUCATION

The promotion and control of public education are functions reserved to each State. The National Government possesses no jurisdiction over the school system of any State of the Union, but it may, and it has, in many signal ways, promoted the interests of education throughout the country. It was instrumental in causing public lands to be set aside in the newer States for the support of public school systems. The various departments of the National Government have in many ways lent their aid to educational progress. We need only cite the publications of the Bureau of Fisheries, of the Department of Agriculture, and the work of the Geological Survey, the Bureau of Mines, etc. It also exerts a standardizing influence on secondary education throughout the country in its military and naval academies. But its most direct and continued aid to education in the United States is supplied through the United States Bureau of Education under the Department of the Interior.

Under the able management of Dr. Claxton, the Bureau is constantly widening the scope of its usefulness to all manner of educational institutions. Our Catholic schools would do well to avail themselves of the services of the Bureau to a much greater extent than they have hitherto done. Judging from the conduct of the Bureau in the past, it may be confidently expected that it will continue to supply information which is much needed and which would be otherwise inaccessible on many themes of vital interest to our schools and which could not be secured through any other existing agency. Then, too, while the Bureau was founded by the nation as a whole and still remains under national control, it does not claim any jurisdiction over educational institutions. In this respect it offers a striking contrast to the attempts of the Carnegie Foundation to control educational standards and educational institutions. The officials of the Bureau are always most willing to lend their help and cooperation to any work which promises to be of service to State schools or other educational institutions, whether they are under denominational control

or not. They have never found it necessary to lay down as a condition of their assistance that the institution would be obliged to maintain on its staff men who openly and virulently attacked the very foundations of the religion, the voluntary contributions of whose adherents supported the institution in question. Nor have they made it necessary as a condition of obtaining assistance that any institution must admit among its student body young men whose presence was offensive because of their attitude on any question whatsoever.

Profiting by the unpleasant experience of superintendents of sister States who unwisely appealed to the Carnegie Foundation to make educational surveys of State Normal schools and other educational institutions throughout the States, the State Superintendents of Public Instruction in North Carolina and Oregon obtained from the Bureau of Education the inspection of thirty-five universities and colleges lying within their jurisdiction. Results were most satisfactory. During the past year the Bureau also made a preliminary survey of the institutions of higher education of the State of Washington. Continuing its work in a similar field, the Bureau, during 1915, rendered decisions concerning the eligibility of four hundred and two universities, colleges and schools for inclusion in the list of institutions to be accredited to the United States Military Academy.

Among the items on the credit side of the Bureau's ledger must be included the two splendid volumes of the Report of the Commissioner of Education for the year 1914. These include not only statistical information that is quite indispensable for the intelligent study of educational conditions in this country and abroad, but a large number of general surveys in which facts and figures are made to yield up their meaning and their bearing on our present educational progress. In the first of these volumes is to be found a brief chapter of eighteen pages from the pen of W. Carson Ryan, Jr., under the caption, "General Survey of Education in 1914." In these few pages is brought together in brief, clear outline much of the most valuable information contained in detail in the remainder of the report. We learn from the opening paragraph of this article that the school enrollment in the United

States in 1914 was 22,000,000. Of these more than 19,000,000 were in elementary schools; 1,374,000 in secondary schools, both public and private; 216,000 in colleges and universities; 100,000 in normal schools; 67,000 in professional schools. The teachers in the public schools numbered 566,000 and in private schools 134,000.

Concerning the cost of education Dr. Ryan has the following to say: "The cost of education for the year, as nearly as can be estimated, was \$750,000,000. This three-quarters of a billion is a relatively small amount when compared with other items in the public expense. It is less by \$300,000,000 than the cost of running the Federal government; it is less than one-third of the nation's expenditures for alcoholic liquors; it is only a little over three times the estimated cost of admissions to moving-picture theaters in the United States for the same year. Measured in terms of products of the soil, the United States spent somewhat more for education in 1914 than the value of its cotton crop, somewhat less than the value of its wheat crop, and less than half the value of the annual harvest of corn; while the nation's bill for education was less by nearly half a hundred millions than the value of the exports from the harbor of New York in the calendar year just closed."

From the section of the Report devoted to colleges and universities we learn that during the year there was an increase of 14,262 students in attendance at the colleges, universities and technological schools of the country, bringing the total attendance for 1914 up to 216,493. Baccalaureate degrees were conferred on 26,533 students and higher degrees on 5,248 students. There were 749 honorary degrees conferred. The degree of Doctor of Philosophy was conferred by 46 institutions on 446 men and 73 women.

The progress of the work in professional schools during the year is indicated in many ways, such as the decrease in the number of schools and the increase in the number of students, the increased percentage of graduate students, etc. But "nowhere has the insistence upon standards been so vigorous and the results so convincing as in medical education. There are now 34 medical schools requiring two or more years of college

work for admission, and 50 requiring one year; in 38 of these the new regulation went into effect for the first time in 1914. There are now only 17 medical colleges that admit students on high school education or less. The growth in professional standards in legal education is almost equally noteworthy. Of the 122 law schools in the United States six now require college graduation for entrance. At least eight require two years of college work, and a large number require one year. There has been a corresponding lengthening of the law course. Of the 122 law schools listed this year by the Bureau of Education 1 still reports a one-year course; 17 report courses of two years; all others require at least three years. The law schools had 1,471 instructors and 20,985 students in 1914, an increase of 80 students over the previous year."

The progress in the professional training of teachers during the year has been noteworthy. There were 20,658 graduates of normal schools destined, for the most part, to teach in the elementary schools. About 15,000 graduates from teacher training courses in high schools entered the service of the rural schools; 5,000 college graduates, after taking professional courses, took up the work of teaching in high schools for the most part during the year. Thus between forty and fifty thousand professionally trained teachers entered our schools in the fall of 1914. Nevertheless the supply is far from being adequate to meet the demands. The shortage is felt most keenly in the rural schools, and no little difficulty was experienced during the year in securing teachers for our high schools who were able to meet the standard requirements of a complete college course plus a professional training. "It is noteworthy that between 1910 and 1914 the number of institutions engaged in training teachers increased from 1,397 to 1,620 and the students in these schools from 115,277 to 122,446, the latter figure not including students in colleges and universities. The whole teacher-training situation is rendered still more encouraging by the continued remarkable development of summer-school work; of the more than 200,000 persons in attendance at all kinds of summer schools in 1914, it is estimated that fully one-third were teachers intent upon bettering their professional preparation."

Reliable information, presenting summaries of facts touching every phase of our educational activities, has been placed at the disposal of educators, in this report.

It has frequently happened that bills have been presented before the various legislatures of the States, which, while well meant, were, nevertheless, calculated to work great injustice to our Catholic schools. Other bills were evidently introduced, from time to time, with deliberate malice. Now the Lutherans and the Catholics, who support an overwhelming majority of the parochial schools of the country, are deeply interested in all such legislation. How much there is at stake may be easily gathered from the fact that in 1914 there were 5,403 Catholic schools in a population of 1,429,859 pupils, an increase, by the way, of 147 schools and 69,098 pupils over the preceding year. The Lutherans supported 4,881 schools in 1914, with 3,825 teachers and 259,476 pupils, nearly one-sixth as many pupils as are in the Catholic schools. Of the 567 colleges and universities tabulated by the Bureau, 327 are under denominational control. There were listed 2,199 private high schools and academies, of which 1,489 were under control of 28 different religious denominations; 863 of these high schools were Catholic. All of them, Catholic and non-Catholic, private and denominational, with their army of 8,762 instructors and 101,329 students, should be deeply interested in the trend of educational legislation in the various States. Taking it all in all, a very large section of the population of the United States is interested in the school laws that are being enacted in the several States, not only because of the bearing of such laws on our public schools, but because of the effect of such laws upon private and denominational schools of all ranks. The Bureau has, therefore, rendered a great service by completing a digest of all the school laws of the States.

The service of the Bureau towards legal legislation, however, does not end with the preparation of this digest. It assisted committees of several State legislatures in the preparation of proposed educational legislation. Besides these monumental services the Bureau, during the year, has rendered many notable services to education and to educators in various parts of the country. It lent assistance to the survey of normal

schools in Alabama; it established a division of school and home gardening for the promotion of home gardening under the direction of the school. The plan developed by the Bureau has already been adopted by more than 100 superintendents. It established a division of industrial education with one specialist in industrial education and two specialists in home economics, for the promotion and investigation of various types of vocational education.

It completed the field work in the study of 575 schools for negroes. It made studies of the provisions existing in various localities for the education of adult immigrants and assisted educational officers in such localities in preparing plans for the elimination of illiteracy. It prepared home reading courses for distribution to interested persons. It prepared and put into operation a code of regulations for the self-government of the colony of natives at Metlakahtla, Alaska; procured the setting aside of two additional tracts of land as reservations for the natives of Alaska and established two additional herds of reindeer.

There is no other object appealing to Congress for financial assistance that has made larger returns to the taxpayers than the Bureau of Education, and unlike the various State appropriations for the support of a public school system, the benefits flowing from the United States Bureau of Education reach all schools, whether private, parochial or public. It is almost the only return made to the large section of our taxpayers who support the denominational schools, for the large annual sums that they are obliged to pay in taxes for the support of the State school system. Independently, therefore, of party or locality or religious creed, the public welfare asks of Congress a generous treatment of this most worthy enterprise, and it is hoped that in spite of the many demands that are being made on the national exchequer at this time that a large increase in the usual appropriation will be made for the support of the Bureau.

THOMAS EDWARD SHIELDS,

DECLARATION OF PRINCIPLES OF THE SECOND ANNUAL NATIONAL CONFERENCE FOR TRAINING RURAL TEACHERS

The Second Annual Conference for the Training of Rural Teachers, called by the United States Commissioner of Education, was held November 15, 16 and 17, at George Peabody College for Teachers, Nashville, Tenn. At the conclusion of the sessions, the following "Declaration of Principles" was adopted by the delegates assembled from every section of the country:

The American nation is now changing from the old household economy system of farming to world-wide commercial agriculture. The many serious problems arising from this transition demand for their solution a leadership of broad-visioned and well-trained men and women, who can be obtained only through the right system of education. Although the United States Bureau of Education, the State Departments of Education, and educational institutions of every kind have made remarkable progress in recent years in the reorganization of the schools to meet modern needs, we still find a very large proportion of rural teachers with insufficient academic and professional training. The low salaries paid these teachers indicate a low public estimation of their services. Their brief tenure of position and the failure of the community to provide them with homes in the district result in their failure in social leadership.

In view of these facts and conditions, we, delegates, in convention assembled, representing national and State authorities in education, universities, colleges, State normal schools, agricultural colleges and teacher training departments in high schools and county normal schools, make the following general and specific declaration of principles:

I. We urge the closest cooperation of the United States Bureau of Education and State departments of education in reorganizing the course of study of elementary and secondary rural schools to the end of making these answer the immediate needs of agricultural life; we further urge upon Members of Congress the vital importance, at this time, of Federal sup-

port in organizing vocational courses in elementary and secondary schools with provisions for training teachers in this work; that to this end, we urge the enactment into law of the pending Smith-Hughes bill or a similar bill.

II. We recommend further, that the United States Commissioner of Education initiate a movement to devise a system of uniform teachers' certification in the several States whereby to make possible inter-state reciprocity in the recognition of teachers' certificates; also, that he take similar steps with State departments of education to formulate a uniform system of report blanks for the educational statistics of the several States, whereby to enable educational authorities to ascertain the actual condition of educational affairs in the United States.

We urge the following specific recommendations for the training of rural teachers in the different educational institutions of the country:

I. STATE DEPARTMENTS OF EDUCATION AND STATE
BOARDS OF EDUCATION

These agencies are in position to render marked service to the rural schools. It is fair to assume that they are all keenly alive to the problems relating to such schools; but it is difficult to believe that they are utilizing to the full all the ways and means that might be employed, after further thought, planning, and organization. We, therefore, urge such departments and boards to renew their efforts to develop new and additional ways of securing the ends desired. We recognize that these agencies are in position to render excellent service in bringing about further coordination and cooperation between the various agencies in the State that are concerned with the preparation and subsequent growth of rural teachers. We would recommend that campaigns of a character best adapted to the rural population of the State be carried on for the purpose of creating and directing public sentiment, and that persistent efforts be made to induce educational institutions to undertake seriously to train teachers and leaders in rural progress; that they secure the enactment of laws providing for minimum requirements in professional training for rural teachers, to be gradually increased as circumstances permit. Fur-

ther, that one year of strictly professional training, aside from the academic, be required as a minimum for all such teachers. State Departments and Boards of Education should also devise ways and means of promoting the professional growth while teachers are in service. This may be done through teachers' meetings, reading circles, lectures, and an increased amount of efficient inspection and supervision. It is recommended further that State departments and State boards of education urge upon the proper authorities the necessity of lengthening tenures and increasing salaries of rural teachers, of improving the equipment and buildings, and especially of improving courses of study for training classes and for the rural school.

II. NORMAL SCHOOLS

1. Every normal school should organize a special department for the preparation of rural-school teachers, with facilities for practice teaching in one or more demonstration rural schools under the control of the normal school.
2. The program of studies for the preparation of rural-school teachers, while not excluding subjects suited to local conditions, should include essentially the following subjects: Agriculture, home economics, manual training, pedagogy of the common school branches, rural sociology, rural economics, principles of rural education, observation, practice teaching, public school music, dramatics and drawing, and physical training including hygiene, sanitation, and playground work.
3. The normal schools should render aid to teachers in service by maintaining study centers, correspondence courses, and other extension work.
4. In order to expedite the preparation of rural-school teachers, it is desirable that the various State legislatures make special appropriations for the summer sessions of the State normal schools.
5. We favor such legislation, at the earliest possible date, as will prescribe as a minimum requirement for rural-school teachers the completion of a four-year high-school course of study supplemented by adequate pedagogical preparation.
6. We regard a tract of farm land an essential part of the

equipment for illustration and demonstration in the study of agriculture.

III. COLLEGES AND UNIVERSITIES

In view of the opportunities which our colleges and universities now offer, and will always offer for the highest type of liberal education, and of the fact that society will continue to look to them for much of its leadership, and since efficient leadership in America, whether in business or in the affairs of school or church or State, demands a knowledge of the principles of rural life and education, we recommend that every college and university include in its curriculum courses which shall look to a comprehensive knowledge of rural conditions and of the ways and means of rendering these conditions more favorable to the development of a permanent and satisfactory rural life. The scope of these courses will naturally be determined by the resources and constituency of the individual institution, but in general should include, as a minimum, *rural sociology and economics*.

In addition to this minimum every State university, which includes in its organization a school of education, should offer a course in *rural education* to consider definitely and specifically the educational problems in its own State. It should endeavor to induce in the entire faculty and student body an earnest desire to have a part in rural development.

Most of our private colleges are under the auspices of the church. Their primary object is to develop character and to disseminate the principles of religion. Rural districts are the seedbed of the church; even the city church must continually look to the country to replenish its membership. In every section of the United States the country church is calling for trained teachers and community workers to render its labors effective. We believe that the introduction of courses looking to the definite preparation of the rural minister for his work and having in view the specific training of rural teachers and other community leaders constitutes the greatest present opportunity of the church college.

The college for teachers should embrace in its organization a school or division to train principals and special teachers for the rural high schools, county superintendents of education,

State and county rural-school supervisors, directors of extension work for rural communities in agriculture and home economics, and especially teachers of rural education and allied subjects in normal schools and county training schools. The school should include, in addition, an extension service which should keep the members of its faculty in constant touch with the real problems of the rural community, and should bring assistance to the teachers in the field. The courses offered in the school of rural life in the teachers' college should include agriculture, rural sociology, rural economics, rural-industrial arts, rural sanitation, and rural recreation. The college should further include in its facilities one or more experimental and observational rural schools to be used by the faculty and students for purposes of research, as well as for observation and practice.

IV. AGRICULTURAL COLLEGES

We wish to commend to the public schools the agricultural colleges as effective agencies for disseminating to the whole people information on scientific agriculture. The equipment and rural spirit of these colleges afford a splendid atmosphere in which to train for rural service. We urge that the agricultural colleges also develop the necessary equipment and professional spirit for training rural teachers by establishing and properly supporting strong departments of education which may not only give teacher-training to the four-year graduate desiring to enter the profession, but which should also provide for the instruction in the elements of rural education of other special students in the regular year and the summer session. We also urge that in addition to the curriculum-subjects provisions should be made for practice teaching. We urge also that the college assist the rural schools in organizing community activities by furnishing judges at school exhibits and fairs, speakers at community meetings, and workers at other country gatherings; and that the college supply demonstration material to rural-school teachers, such as soil samples, type grains, score cards, project studies and record sheets.

V. TEACHER-TRAINING IN SECONDARY SCHOOLS

We recognize the value and the necessity of the training offered by county normal schools and high school training

classes or departments, and recommend that the utmost care be exercised in the selection of teachers for such departments. There should be in every high school, containing such departments, one teacher whose entire time shall be devoted to this work. We recommend that this training be given not earlier than the third and fourth years of the high school course and, preferably, that a four-year high-school course should precede the professional training. There should be adequate facilities for observation and practice in the type of schools for which these teachers are being prepared.

(Signed.)

- H. W. Foght, Chairman, Specialist in Rural School Practice,
Bureau of Education, Washington, D. C.
W. K. Tate, Secretary, Division of Rural Education, George
Peabody College for Teachers, Nashville, Tenn.
C. P. Cary, State Superintendent of Public Schools, Madison,
Wis.
A. O. Thomas, State Superintendent of Public Instruction,
Lincoln, Neb.
John R. Kirk, President, State Normal School, Kirksville, Mo.
W. F. Feagin, State Superintendent of Education, Montgomery,
Ala.
T. J. Coates, State Supervisor of Rural Schools, Frank-
fort, Ky.
E. S. Wooster, Head, Department of Rural Schools, State
Normal School, Lewiston, Ida.
J. H. Kelley, President, Colorado State Normal School, Gun-
nison, Col.
G. W. Wilson, Professor of Agricultural Education, State
College, Ames, Ia.
S. W. Sherrill, State Superintendent of Education, Nash-
ville, Tenn.
D. W. Hayes, President, Peru State Normal School, Peru, Neb.
H. W. Odum, Professor of Secondary Education, Peabody
School of Education, Athens, Ga.
W. D. Ross, State Superintendent of Public Instruction,
Topeka, Kan.
J. J. Doyne, President, Arkansas State Normal School, Con-
way, Ark.

- Charles Evans, President, Central State Normal School, Edmond, Okla.
- C. C. Hanson, Tennessee State Board of Education, Memphis, Tenn.
- F. L. Mahannah, State Inspector, Normal Training in High Schools, Des Moines, Ia.
- H. L. Whitfield, President, Industrial Institute and College, Columbus, Miss.

CURRENT EVENTS

CATHOLIC UNIVERSITY OF AMERICA

By the will of the late Miss Stephanie de Cous Schisano, of Norfolk, Va., a valuable collection of French literature, mostly of the eighteenth century, and in original editions, has been bequeathed to the University Library, nearly 9,000 volumes. There are also some very rare Franco-American magazines and publications of the first half of the nineteenth century. The bequest of Miss Schisano is one of the largest received by the University Library, and is particularly welcome to the professors and students of the Department of Modern Languages.

By the same will Miss Schisano left to the University Museum a valuable collection of personal relics of Napoleon, including two snuff-boxes, four victory medals of Marengo and Austerlitz, a large imprisonment medal of St. Helena, a porcelain candlestick from his bed room at St. Helena, relics from his tomb, statuettes of the great Conqueror, and other personal objects. These objects were brought from St. Helena by Marshal de Montholon and Marshal Bertrand, and were given to Mr. Jean Paschal Schisano, the father of the donor, and long Consul-General of France at Norfolk, Va.

The University Museum has also been enriched by a valuable herbarium of the Roman Colosseum, containing over one hundred specimens of the interesting flora which once graced that scene of Christian martyrdom. This rare volume contains also a collection of large photographs of the Colosseum, historical paintings, etc. It is the gift of Rev. Charles Kneusels of North Carolina, who has also donated to the University his manuscript history of the Colosseum, the work of nine years' unremitting toil at Rome.

On Sunday, January 9, the new Sisters College building was blessed by Rt. Rev. Bishop Shahan, Rector of the Catholic University, assisted by the Very Rev. Dr. Shields, dean of the Sisters College, the Rev. Paschal Robinson, chaplain, and the Rev. Bernard A. McKenna, secretary to the Rector. The new building which is constructed of grey tapestry brick has two stories and a spacious basement. In the basement are the kitchen, bakery, cold storage, and dining room; on the first or main floor

are a large chapel which will seat 150 students, two classrooms, a reception room, library, and offices of the dean and registrar; the third floor has sixteen community dining rooms which are at present used to accommodate the students not domiciled in the convents.

There are at present sixty-five Sisters attending Sisters College. With the exception of a few living in the Dominican and Benedictine convents in Brookland and the Sacred Heart Academy, Washington, all the Sisters are now domiciled in the two convents of the Sisters of Divine Providence and the Sisters of St. Mary, and the main building, which are located on the Sisters College grounds.

EDUCATION IN 1915

In striking contrast with the upheaval in Europe is the peaceful advance of education in the United States as recorded in the 1915 Report of the Commissioner of Education.

Educational Preparedness

Educational preparedness is the dominant note of the Commissioner's Report. The upbuilding of systems of industrial education, whereby America's natural resources are to be conserved and developed through technical trade training, to the end that the nation may render highest service in the markets of the world; the establishment of stronger commercial courses in public high schools, designed to meet the new international trade situations involved in the opening of the Panama Canal, the European war, and the closer relations between the countries of North and South America; the improvement of rural education, so that boys and girls in the country may have equal opportunities with boys and girls in the city, and that the significance of agriculture and country life in national well-being may be fully understood. These and other national problems wherein education plays a fundamental part are discussed in the Report and progress during the current year outlined.

More Democracy in Education

In general, the report finds there has been a real increase during the year in progress toward that equality of educational opportunity which is essential in a democracy. This is indicated, declares Commissioner Claxton, in his introduction to the Report, in "greater interest in the health and care of young children and in

a better type of home education; in the revival of interest in the kindergarten as an integral part of the public school system; in increased appropriations for longer terms and better salaries for teachers, particularly in rural communities where school terms have been short and salaries of teachers have been small; in the enactment of school attendance laws in some of the States which have not until now had such laws; in the adoption of the large unit of administration of rural schools in several States; in the raising of standards of required preparation for teachers in some States and in the extension of the means of preparing teachers in normal schools, in departments of education in colleges, and especially in teacher-training classes in high schools; in the increased attendance in high schools; and in the differentiation of work and the adjustment of courses of study in schools of all grades to meet the needs of children of varying ability and the vocational life of the communities."

Reorganization of High Schools

"Some progress has been made within the year in the reorganization of the twelve years of elementary and high schools on the basis of two equal periods of six years each. There is a better understanding of what college standards should be, and colleges are trying more and more to adjust themselves to these standards. This is made easier by the constant improvement of the public and private high schools and especially of the public high schools.

"The elevation of the standards of professional schools is due largely to the demand for higher standards in professional life. This has been accelerated by several surveys of professional schools made by some of the great educational foundations."

Surveys

"The demand for intelligent and comprehensive surveys of the equipment, administration, and work of individual colleges and schools and of State, county, and city systems of schools continues. The purpose of these surveys is not to find fault, but to make an intelligent accounting of the schools and their results to the people who support them and are served by them, and if possible to discover means of improving them and making them render a fuller measure of service. Within the year several very valuable

surveys of this kind have been made, and more are now under way. The reports of these surveys already constitute a unique and valuable body of educational literature."

Colonial Education Abroad

In the foreign field, the Report describes the experiments of European nations in education for colonial service, the importance of which has been enhanced by the war: Great Britain, with her universities and higher technical schools interested in preparing men for service in British India; France, in the "Colonial School" at Paris, colonial institutes auxiliary to some of the universities, and the "School of Political Science," which lays special stress in its program upon colonial affairs; Holland, which makes special provision for study of administration in the East Indian colonies; and Germany, with the recently organized Hamburg Colonial Institute and its elaborate program of studies covering colonial problems in every part of the world.

The War and Education

With regard to the war, Dr. Claxton declares: "The great war in Europe and the events connected therewith have called attention to the need of preparation for defense against possible hostile invasion and created a new interest in military education. The war has affected materially the schools in the countries directly engaged in it and in a smaller degree the schools of other European countries. The attendance at universities, colleges, and technical schools has been much smaller than in former years. Funds formerly available for education are now turned in other directions. Yet it is encouraging to note that in some of the countries, at least, the appropriations for public education are little, if any, less than for the years immediately preceding the beginning of the war. This shows the value which these countries attach to public education as an element of national strength."

CONVENTION OF RELIGIOUS EDUCATION ASSOCIATION

"The Relations of Instruction in Religion to Public Education" will be the topic for the first three days of the meeting in thirteenth annual convention of the Religious Education Association in Chicago, Ill., February 28, 29, March 1 and 2, 1916. The last

day will be devoted to departmental conferences on religious training in colleges, churches, and other institutions.

It is announced that no time will be spent in popular mass meetings but the whole period devoted to carefully planned conferences. The discussions will be based upon a series of investigations into the various experiments in correlated instruction, especially in the so-called Gary plan, the Colorado and North Dakota plans and the different systems of parochial schools and of week-day religious instruction.

The Association has no special plan to advocate; it is hoped that the conference will afford opportunity to study the present situation and the various solutions proposed.

The following is the preliminary program:

1. Scheme of Investigations and Studies

I. Recent Experiments in Correlation (of Religious Instruction with public education).

Gary, Indiana; Colorado High Schools; Greeley, Colorado; North Dakota High Schools; New York, Iowa; Indiana; Virginia; Spokane; Austin, Texas; Birmingham, Ala.; Ravenswood, Chicago.

II. Special Provision for Week-Day Religious Instruction.

Lutheran Parochial Schools; German Evangelical Parochial Schools; Catholic Parochial Schools.

Jewish:—(a) General Parochial Schools; (b) the Kelhillah. Daily Vacation Bible Schools; Religious Day Schools; Lakewood, Ohio, High School.

III. Religious Exercises in Public Schools.

An investigation as to methods, material used, purposes in mind, and effects or values, covering the following areas: In Ontario, Canada; in New York; in Southern States, in Texas and Oklahoma.

2. Papers and Discussion

A Digest of Report of Investigations as to Experiments in Week-Day Instruction of Public School Pupils.

A Digest of Report of Investigations on Parochial Schools, Religious Day Schools, etc.

A Digest of Report of Investigations on Religious Exercises in Public Schools.

Present Legal Status. New and proposed legislation as to the relations of religious education to the public schools. Professor Samuel Windsor Brown, Department of School Administration, Ohio State University.

The Attitude of Religious Communions Concerning the Relations of Church and State in Education.

In actual practice what is the relation of a Gary Public School to Religion and the Churches?

What view of the relation of Church and State is involved in the Plan for State School credits for instruction in religion?

What are the reasons for asking the State to give School Credits for religious instruction?

Upon what conditions can Churches of different Denominations combine in giving Week-Day Instruction?

The Problem of Curriculum for Week-Day Religious Instruction.

- a. From the Catholic Viewpoint.
- b. From the Protestant Viewpoint.
- c. From the Jewish Viewpoint.

What Influence may the new Plans be expected to have upon the Sunday School?

Teachers for the Week-Day Religious School: (1) What Qualifications should be regarded as the Standard? (2) Where is a supply of Teachers to be found? (3) How can training for this work be had?

Why some citizens believe that the Plan endangers our religious liberties.

What further provision might the churches make for Week-Day Religious Instruction outside of the public school program?

What influence will the Week-Day Instruction Plan have on Parochial Schools?

a. Worship in Connection with Week-Day Religious Instruction.

b. How is such Worship related to Religious Exercises in the public school?

Moral Training and Instruction in Schools

A Survey of Progress of Moral Conditions since 1911.

(a) In Elementary Schools.

(b) In High Schools.

Moral Conditions in High Schools.

The Reports on Investigations Conducted Privately in Typical High Schools.

The Best Methods of Studying Moral Conditions in High Schools.

ACTIVITIES OF U. S. BUREAU OF EDUCATION

A special phase of work which the Bureau has carried on with conspicuous success during the past year has been that of home gardening directed by the school. The plan outlined provides for the use of home back yards, vacant lots, and other pieces of land for children's gardens to be cultivated under school supervision. As a result of a special appropriation allowed by the last Congress, a division of school and home gardens was established in the Bureau with two specialists and one assistant, and before the close of the fiscal year 100 city school superintendents had already adopted the plan proposed by the Bureau and thirty-five cities had it in actual operation in one or more schools.

A three-year survey of 575 private and higher schools for negroes was completed during the year by the division of negro education. A specialist and three field workers have visited each of these schools one or more times, and the resulting report will be the first complete statement ever made of the work of schools for colored people. The division of civic education, established two years ago, prepared two publications intended to improve civics teaching, one of which, a "Manual for the Teaching of Community Civics," has already shown its value in creating standards for instruction in citizenship, while the division of immigrant education, established to study the existing provisions for the special education of immigrants, has begun the constructive side of its work by inaugurating a vigorous propaganda in behalf of citizenship education for immigrants who have come from countries that are without adequate educational facilities.

Besides making a survey of existing agencies for home betterment, the division of home education distributed 12,000 pamphlets on the care and early education of children and 26,000 copies of the reading courses which the Bureau has issued for the special use of parents and boys and girls in the home. The kindergarten division has made a statistical survey of kindergartens in the United States, and has rendered definite advice and assistance to State and local school authorities on request. The library of the

Bureau has continued the issue of a monthly guide to books and articles on education published in the United States and abroad. With its 150,000 volumes, 10,000 of which were added during the year, the Bureau of Education library is the largest pedagogical library in the United States, and probably the second largest library in the world devoted wholly to educational subjects.

Other activities of the Bureau during the year included the completion of a digest of the school laws of all the States, an important example of the kind of work a Federal Bureau of Education can do that is of the utmost service to the individual States; the issue of a bulletin on school administration in the smaller cities, which makes available for the first time material on professional supervision in an accessible form for superintendents in the 2,100 cities under 30,000 population; and the distribution of an illustrated bulletin on rural schoolhouses and grounds which has been much in demand for local school boards in the planning of school buildings in the country.

Publications

Four hundred thousand copies of the publications of the Bureau of Education were distributed during the year to school officials and others interested in education. In addition to these copies distributed free, 52,000 copies of Bureau documents were sold by the Public Printer. These publications ranged in size from the two-volume annual report of the commissioner, which contained reviews of progress in different fields of education for the year and the usual comprehensive statistics of public and private educational institutions, to brief bulletins describing significant educational experiences in certain local communities that seemed worthy of being made known in other communities. The 1914-15 series of bulletins included four on "Education for the Home" which represent the first attempt at a comprehensive statement of the provision for training in homemaking in the United States; a survey of drawing and art instruction; a descriptive bulletin on school savings banks; and several bulletins on the health of school children. The demand for the Bureau's documents was such that in the case of many of the forty-eight bulletins issued during the year the edition was almost immediately exhausted.

In order that the material in bureau documents may be disseminated as widely as possible, a circular letter service has been

developed. More than a million copies of circular letters were distributed during the year, nearly double the number for the preceding year. These circulars are sent to State departments of education, legislative committees, heads of departments of education in colleges and universities, normal schools, city and county superintendents, and to the press. This service received special commendation in resolutions adopted by educational associations during the year.

DOCTOR MONTESSORI IN WISCONSIN

The services of Doctor Montessori and her assistants have been secured for a term of six months by the Stevens Point State Normal School of Stevens Point, Wis. Doctor Montessori is to give her teaching training course and supervise a demonstration school in which her methods will be applied. It was announced that the courses would open on January 24, 1916.

FOREIGN EDUCATIONAL SURVEYS

International industrial competition and the disclosure that industrial progress is dependent upon education, have been the motive for school surveys abroad, according to a bulletin of the United States Bureau of Education on "Foreign Educational Surveys."

The bulletin calls attention to the fact that the American survey movement and the efforts to reorganize American schools in industrial and vocational ways were coincident with a realization by the people of the United States of the wonderful progress made by Germany in vocational education and that nation's consequent advance in international industry and commerce.

"The purpose of an educational survey," declares the bulletin, "is to bring about a more economic use of money and equipment, and a better adaptation of educational agencies to educational needs."

The scope of the foreign survey is generally wider and looks less to local conditions than the American survey, so the bulletin says. The foreign survey differs also from the American in that it is always made under Government auspices. The findings therefore carry with them the weight of Government authority. "In the schools these findings are conclusive, and by the general public they are received with deference."

The bulletin describes surveys in eleven different foreign countries. Of English surveys it is declared: "England has been especially fortunate in securing the services of her ablest public men on her educational commissions, and in generally having as chairman the ablest and most eminent man of the nation."

Fifteen distinct English surveys are recorded in the bulletin. The reports from these investigations say among other things: "Schools should be built for all the children;" "we think the classics good, but other things indispensable;" "prudent liberality is needed as well as practical wisdom in providing for educational needs."

The report on a survey made as far back as 1884, on technical education, expresses its astonishment at the industrial progress of France, Germany, and Switzerland, and contains the significant remark: "While we are of the opinion that England still maintains her lead in the world of industry, the commissioners note with concern the growth of technical education abroad." The commissioners conclude that "if England is to continue to be the industrial leader her managers, foremen, and workmen should combine theoretical instruction with their acknowledged practical skill."

PATRICK J. McCORMICK.

REVIEWS AND NOTICES.

The Essentials of Arithmetic, Primary Book, by George Wentworth and David Eugene Smith. Boston, Ginn & Company, 1915, pp. vi+283.

In the old days children were required to begin the study of Mathematics as soon as they entered school, and this beginning was frequently made through memory drills on the various tables. To facilitate this process the Catholic National First Reader contains the addition table pasted to the inside of the front cover; the subtraction table occupies the opposite page. On the last page of the book the multiplication table is given, and opposite it, on the inside of the back cover, the division table is given. This suggests at least that the child should memorize these four tables during the first year. This plan of introducing the child to mathematics is on a par with the ancient plan of introducing him to reading through an ABCderia or a horn book. The advance of pedagogical science demands a complete change in this procedure. The child's mind should grow up as naturally towards mathematics as it does towards any other goal in the educative process.

Stating of rules followed by a number of problems to illustrate the rule has likewise been outgrown. In all such procedure the beginning is made without; the point of orientation is in the content to be imported, whereas the science of pedagogy demands that we begin with the child's interests and never leave them. The point of orientation is in the child, not in the discipline.

In the three volumes before us may be found an earnest and successful attempt to meet the requirements of modern pedagogy in the teaching of arithmetic. The pupil is gradually led from the concrete to the abstract. His interest is maintained throughout and his knowledge of mathematics is not forced in advance of his needs. The first book contains a review of the work in mathematics, which is presupposed as a part of the work of the primary grade. The four fundamental operations are interwoven and presented to the child gradually in their

natural relation to each other. The problems throughout are practical and suggestive. These books mark a distinctive advance over the current elementary text-books in mathematics.

The Essentials of Arithmetic, Intermediate Book, by George Wentworth and David Eugene Smith. Boston, Ginn & Company, 1915, pp. vi+282.

This book is intended for the use of the children of the sixth and seventh grades.

Essentials of Arithmetic, Advanced Book, by George Wentworth and David Eugene Smith. Boston, Ginn & Company, 1915, pp. vi+290.

"This work furnishes the material for a thorough study of the great essentials of arithmetic in the advanced classes of the elementary school. In general, in the schools of this country the essential feature of the work of grade VII is a thorough study of percentage and its applications, while grade VIII considers arithmetic from the standpoint of the pupil's relation to the commercial, civil, and industrial world which he is about to enter. These great features have been emphasized in the general plan and contents of this book." This book makes a worthy completion of the good beginning made in the Primary Book.

THOMAS EDWARD SHIELDS.

The High School, Its Function, Organization and Administration, by John Elbert Stout, with introduction by Lotus B. Coffman. Boston, D. C. Heath Company, 1914, pp. xxiii+322.

The High school has, within the last few years, found itself in the center of the great educational revolution that has taken place in this country. Its aims, its management, its articula-

tion, its curriculum, and the methods to be employed in it are all being discussed with a view to new functions which the High School is taking on. "The American High School," says the author in this preface, "has in a new sense become the school of all the people. It is here that a constantly increasing proportion of our young people receive their final training for the social duties and opportunities that await them. In order to meet the demands made upon it, the High School is under the necessity of redefining its aims. This requires a careful examination of the means employed—curriculum, organization, and teachings. Reorganization is demanded and it should result in both progress and stability. Traditions should not be allowed to stand in the way of necessary readjustments, nor should a glamor of things new lead us to engage in hasty and ill-advised experiments. This volume is an attempt to state the principles that should guide in the process of reorganization."

However widely educators may differ concerning the new functions of the High School or the new means to be called into requisition to enable it to perform these functions in a worthy manner, there is no doubt whatever concerning the need of reorganization of aims, of restraining of aims and of reconsideration of curricula and redetermination of educational values of the several branches which are conceded a place in the High School program.

THOMAS EDWARD SHIELDS.

Essays for College English, Sketched and Edited by James Cloyd Bowman, Louis I. Bredvold, L. B. Greenfield and Bruce Weirick. Boston, D. C. Heath & Company, 1915, pp. xix+447.

The selection of the essays presented here for the study of students in the English class has at least one merit. They are selected not merely as samples of English, but because they present a more or less clear and coherent body of doctrine on modern American social problems. The essays bear on "the problems of country life, the relation of scientific knowledge to the mastery of man's environment, the kind of education that exalts the science of human living, while not detracting

from the efficiency of industry, and last, but not least, the problems of life in general."

We are told in the preface "This volume is an attempt to supply a collection especially suited to students in agricultural colleges. There is no reason, however, why students of other colleges should not find these essays equally fitted to their needs."

THOMAS EDWARD SHIELDS.

Principles of Elementary Education and their Application, by Frank P. Bachman. Boston, D. C. Heath & Co., 1915, pp. viii+305.

This little volume is arranged with a view to its use as a text-book. It is divided into two parts. In the first part the aim is to establish the principles of elementary education and to bring to view what is implied in them. To this end a study is made of the relation between the individual and society, of the nature of the mental life of the child, and of how the child develops and of how he learns. The discussion is spread over five chapters under the following titles: "The Relation of the Individual to Society," "The Relation of Society to the Individual," "The Nature of the Psychic Life of the Child," "The Psychical Development of the Child," "The Learning Process." Whether or not the reader agrees with the author of this volume, he will at least find in its makeup a good illustration of modern methods of presentation. The topic is developed orderly and well in the chapter and culminates in a brief, clear-cut summary. The point of view maintained may be seen from an examination of these brief summaries. The first chapter concludes as follows: "In view of the outcome of our discussion, the relation of the individual to society appears to be fundamental. First, it is his superior intelligence that supplies the emotional and intellectual basis and bond necessary to the existence and continuance of society. Second, he is the source of the artificial factors implied in social development, and not only initiates social progress, but consummates it, and his freer, richer life is its test. Third, being the source of social ideals, he determines the aim of society and becomes the agent of its perfection. In short, society is dependent upon the individual for its existence and continuance, its develop-

ment and its perfection." This is all very well, but is there any room in this scheme for God, for Divine Providence, or for any higher agency to interfere in the affairs of men? However, the book will be more acceptable to the many if reference to such topics be omitted, and a convenient world built, in which there is no room left into which a Supreme Being might be crowded.

The second chapter is summed up in the following two educational principles: "Education is a function of society, the educational system given society must be such as will provide for its existence, development, and perfection. That system of education which provides for the existence, development and perfection of a given society is at the same time the system which provides for the highest mode of life, the highest development and self-realization of its members."

Chapter Three seeks to establish the following two principles: "The giving of appropriate expression, direction and determination to the will—or the development of the will—constitutes the primary work of education, the end to which every phase of it must contribute and be subordinated. The development of the intellect is the secondary work of education, and the intellect must be so developed with respect to both form and content, and only so developed, as to give the will the necessary expression and the desired direction and determination."

If these two principles be accepted, and the reasoning advanced in their support is undeniably strong, the all-important part which religion should play in education becomes immediately evident. It is the task of religion precisely to cultivate and direct feelings, emotions, will and conduct. In this field religion has resources to draw upon which have in the past achieved wonders and which no other agency has even remotely approached. Such principles as these should give our Catholic people courage. They should confirm them in their generous support of the school system which may, without interfering with the rights of others, call upon the rich inheritance which is ours as children of the Church and followers of Jesus Christ.

Chapter Four develops the thought contained in Chapter Three and culminates in the following two principles: "Education must seek, in each period of child life, to give the will that

expression, control, and direction, and to the intellect that form and content appropriate to the development of the distinctive will in intellectual characteristics of the period, appropriate to secure a normal will and intellectual development in the succeeding one, and appropriate to secure the will and intellectual development desired. Education must seek to lead the child, in each period of life, to acquire such experience, to direct him in working this over into such knowledge, and to guide him in making such use of this as will give to the will and to the intellect a development appropriate to the period, appropriate to secure a normal will and intellectual development in the succeeding one and appropriate to secure the will and intellectual development desired."

Each chapter of the book is summed up in a conclusion in a similar manner and there is appended to each chapter a list of references to the current educational authorities. The form of the book, in fact, leaves little to be desired and its content reflects fairly well the current educational thought of this country at the present time.

THOMAS EDWARD SHIELDS.

The Discipline of the School, by Francis M. Morehouse, with introduction by Lotus D. Coffman. Boston, D. C. Heath & Co., 1914, pp. xviii+342.

The volume before us is very attractive in the arrangement of its matter and in the convenient size and make-up of the volume. The aim of the work is thus stated by the author in the Foreword: "The first chapters of this book deal with the general aspects of the situation, and with the theory of discipline. The latter take up the concrete problems of school life and offer suggestions for their solution. A constant effort has been made to keep the subject-matter practical, suggestive, helpful. At the same time, there has been no attempt to evade the necessity for real thought, for thorough analysis, and for that grasp of the big plan without which no teacher can succeed as a disciplinarian. An illuminating conception of the social organization not only of the school, but of the world, underlies the new discipline, which errs neither on the side of that soft pedagogy which ignores social obligations, nor with that older blind severity which denied social advantages. It

is inexorable, sure of its authority, and sternly firm; but it recognizes the right of self-government which comes as the reward of trustworthiness, and the joy that comes from happy cooperation. It is this conception of the nature of school management and discipline, applied to cases which most teachers know by heart, which form the subject of this book."

The line of treatment may be further seen by a glance at the chapter titles, which run: "The Place and Work of the School in Modern Life," "The Modes of School Government" (chap. 2), "Recent Developments in American Life as They Effect the Question of School Discipline," "The Prescription of Disciplinary Activities," "The Disciplinarian Process," "The Spirit of the School," "An Analysis of Offenses Common in American Schools," "Punishment" (chap. 2), "Disciplinary Devices" (chap. 4), "The Supervision of Discipline."

The volume should prove helpful to the teacher who finds discipline a problem, and there are many such teachers. Dr. Coffman in his introduction states that fully twenty per cent of the failure of teachers is due to failure in discipline. If this be a correct statement it is evidently the part of wisdom for normal schools and for superintendents of school systems to turn their attention to the problems of school discipline and to the finding of some means of helping the rank and file of teachers to meet these difficulties.

Where positive teaching of religion is not permitted, the whole problem of character formation and of moral teaching must be met chiefly through discipline. This gives an added value to the theory which lies back of any disciplinary scheme. Perhaps no part of the field covered by modern educational theory would give rise to more sharp controversy than that covered by a treatise on discipline. Dr. Coffman in his introduction briefly reviews the successive changes of attitude on the part of teachers to the problems of discipline. He condemns unhesitatingly the attempt to seek an exact agreement between the punishment and the offense, since this procedure looks at the offense rather than at the offender and at the past rather than at the future. Punishment as a deterrent is set aside as having failed, and the folly and cruelties to which it led are sharply arraigned. We are told "the chief weakness of the doctrine of repression was that it wholly disregarded the

worth of the individual. Repression of dangerous and instinctive evil tendencies, inherited from the race, will always be necessary for the fruition of a beautiful character, but repression as a means of public disgrace will seldom produce positive qualities of character or be successful in preventing others from committing similar offenses. The inadequacy and barbarity of these earlier methods began to dawn upon sensible people and attention was centered more and more upon the individual. It was recognized that the guilty are not all irredeemable, and that reformation, except in extreme cases, is far better than incapacitation. The rehabilitation of the individual became the goal of action."

This is good. It is a frank recognition both of the possibility and the desirability of redemption. The only surprising thing about it is the assumption that this is recent, whereas it is the very central thought of Christianity and is nowhere more eloquently expressed than in the pages of the Gospel. To realize this one need but to recall the appearance of Mary of Magdala at the dinner table in Simon's house, or the Master's sentence on the woman taken in adultery. It is this very doctrine that is being rejected at present by many ardent disciples of the eugenic movement.

One is somewhat startled by the following statement which is also to be found in the introduction: "Any discussion of discipline and its attendant consequences would be inadequate if it did not involve a treatment of that hoary, but nevertheless unsolved problem of the relation of authority to obedience, for it must be admitted that both are traditionally sanctioned and indisputably unnecessary in the government of any school." Is the "un" before necessary a misprint, or does Dr. Coffman really mean to exclude both authority and obedience from the school? The idea that this is a misprint is strengthened by a statement on the following page. "There can be no freedom in any institution except by obedience to those conditions or laws that are necessary for the perpetuity of the institution." The most ardent advocate of authority could not ask for more than this. In fact, the Professor seems to swing to the opposite extreme when he says: "The only natural rights any one has are those he uses for collective welfare." A Christian could not accept this statement since the indi-

vidual soul has its own work and its own destiny in addition to the value that the individual has as a member of society, and the individual has consequently rights that pertain to him as an individual and which do not militate against the institution, but which do not spring from the collective welfare.

The view of the author on Punishment is summed up as follows: "The functions of punishment are to protect society from those inclined to exploit it for their own interest, to satisfy the demands of justice by expiation, and to reform the offender." It would be hard to find in the literature a better summary of the functions of punishment than this. The sane-ness of the next conclusion is almost equally manifest: "Offenses should be punished in the light of the motives prompting them, and the punishment should be visited upon individuals or upon society in accordance with the fixing of blame. Immediate punishment should follow offenses when there is need of emphasizing the connection between the deed and its result, but with older children delayed punishment may be more impressive. The age of the offender, his motives, and the certainty or uncertainty of his guilt are factors in deciding immediate or delayed punishment." The nature of effective and ineffective punishments is dealt with in the following chapter where a sane balance between extreme views is maintained.

THOMAS EDWARD SHIELDS.

High School and Class Management, by Horace A. Hollister.
Boston, D. C. Heath & Company, 1915, pp. xvi+314.
Price \$1.25.

The author of this volume is at present Professor of Education and High School visitor of the University of Illinois. The educational public are familiar with previous works from his pen, and frequent articles in educational reviews. But he is perhaps most widely known through his High School administration and "The Administration in a Democracy."

With reference to the present work he tells us in his preface that: "The purpose of this book is to furnish to teachers and principals of High Schools and to those preparing for such work a brief, but comprehensive, survey of the field which the title suggests. The Modern High School has developed so rap-

idly, with its multiplying problems, that such a distinct treatment of its management and technique of teaching in its various departments has become a necessity. It is to aid in meeting this need, and from the standpoint of a wide contact with secondary schools, that this volume has been written. The discussions here presented are the results of a long experience with and study of High School problems of management and teaching. Nothing is set down as a theory, or as a mere opinion, except as expressed in the author's judgment, in some cases, of methods actually in use. The material is in this respect all first hand. . . . The materials for the treatment of the latter topic (*Methods of Teaching or Class Management*) have been taken largely from notes on observations in the field during thirteen years of experience in the inspection of the High Schools of the state, supplemented by an extensive visitation and study of High Schools in all parts of the United States."

Part I, "Evolution and Definition," is dealt with in four chapters under the following headings: "Origin and Growth of the High School," "Development of Function," "The High School Defined in Modern Terms," "Conditions Most Favorable to Further Normal Growth." Part II deals with General Management under the following chapter titles: "Organization of the School," "The Employment of Teachers," "The Government of the High School," "Readjustment of Administrative Units Effecting High School Organization," "Selective and Advisory Functions of the School," "The Informal Life of the School," "Material Conditions," "The Daily Program of Exercises," "School Attendance and School Records." The third part, which occupies about half of the entire book, is concerned with Class Management and the Technique of Teaching, which it presents under the following nine chapter headings: "Principles of Class Management," "Program of Studies and Exercises for the High School," "The Technique of Teaching," "Notes on the Teaching of English," "Notes on Foreign Language Teaching," "Notes on Instruction in Mathematics," "Some General Considerations as to Expression," "Notes on the Teaching of History," "Notes on the Teaching of Science."

If one were to judge from the topics given in this Index to

Chapters, the book covers a very wide range, dealing as it does with general and special methods, with the history of the modern High School, with school management and class management. Such treatment may have its value, but the presupposition is against it. Brief presentations are good only for those who have already mastered the general field and in the brief limits of this little volume it would seem to be hopelessly impossible to give adequate treatment to more than a small moiety of the field indicated. The gentleman's experience is of course in his favor and should lend the weight of authority to his conclusions, but the student of the subject needs more than conclusions, no matter on what authority they are based. Short cuts to knowledge are, however, attractive to the mentally inert and to the extremely busy. To these two classes this volume should appeal and to the scientific student of the problems involved such a treatment should at least lead to discussion and investigation. Where the scientific spirit of the student is sufficiently developed to secure such results Mr. Hollister's brief summaries of school wisdom will doubtless prove valuable.

THOMAS EDWARD SHIELDS.

Elements of High School English, by Maude M. Frank. New York, Longmans Green & Company, 1915, pp. vi+290.

The author of this volume is instructor in English in De Witt Clinton High School, New York City. She is the author of "Constructive Exercises in English" and "High School Exercises in Grammar."

One's first impression on looking through the book must inevitably raise a question or many questions concerning the efficacy of the English teaching, which occupies so large a portion of the pupil's time during the eight years of the elementary school. The low standard of the English training of the pupils who enter the High School is frankly taken for granted by the author. She says in her preface: "The teacher of English in the High Schools of today has varied and manifold duties. To the lessons in literature and written composition, which were the staple diet a decade ago, there must now be added persistent instruction in spelling, punctuation,

grammar, and oral composition, all duly planned and graded for the secondary school. Furthermore, every well ordered course in English must include some provision for dramatic effort in the class room, if the work in oral expression is to be given its full value. The present volume contains material for study and practice in all these divisions of the subject, arranged with a view to affording the pupil as much growth-giving exercise as possible and to economize the time and energy of the teacher."

Of course, if the children do not know how to spell, to capitalize or to punctuate when they enter High School, they must be taught these things in the High School, and the sooner they are taught, the better. Chapter XV of the present book gives a list of the irregular verbs. If these have not been learned in the Grammar School, of course they should be taught. If the High School pupil does not know how to form nouns from adjectives, verbs from nouns, etc., he should learn these things before he can proceed further. But it is evident that this is not a satisfactory solution of the problem. The pupils should know these things long before they reach the High School, and while the High School may be obliged at the present moment to do the work of the grammar school it is high time that means were taken to secure efficient teaching in the elementary schools so that the High School might be allowed to do its own work efficiently.

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